The Literary Digest

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a-ban'don, a-ban'dun, *vt.* **1.** To forsake or renounce utterly; give up wholly; desert; quit; leave.

The verb *abandon* was, in 1631, classed, by Henry Cockeram, among words 'now out of use, and only used of some ancient writers.'
F. HALL, *Modern English* ch. 4, p. 131. [S. '73.]

Finding it no longer prudent to play the perilous part of a spy, Crosby *abandoned* the secret service. LOSSING *Men and Women of the Revolution* ch. 20, p. 225. [F & W. '89.]

2. To give over entirely to another; resign; yield; as, to *abandon* an office.
3. To yield or devote (oneself) without restraint, as to the pursuit of a pleasure.

A man *abandons* himself to a fine frenzy, and the power which flows through him . . . makes him the medium of a great poem or a great picture.
HOLMES *Autocrat* ch. 8, p. 221. [T. & F. '60.]

4. *Law.* See ABANDONMENT, 3. 5†. To banish; reject. [<F. *abandonner*, < *à bandon*, in the power; *à*, < L. *ad* to *bandon*, < LL. *bandun, bannum.* < OHG. *ban*; see BAN¹, *n.*]

Synonyms: abdicate, abjure, cast off, cease, cede, depart from, desert, discontinue, forego, forsake, forswear, give up, leave, quit, recant, relinquish, renounce, repudiate, resign, retire from, retract, surrender, vacate, withdraw from. The king *abdicates* his throne, *cedes* his territory, *deserts* his followers, *renounces* his religion, *relinquishes* his titles, *abandons* his designs. A cowardly officer *deserts* his ship; the helpless passengers *abandon* it. We *quit* business, *give up* property, *resign* office, *abandon* a habit or a trust. *Abandon* sometimes implies a previous close relationship or responsibility; a man *withdraws from* a crowd, he *abandons* his home, associates or connections. A husband *abandons* or *deserts* his wife; a wife *deserts* her husband; either parent *abandons* a child. *Abandon* is applied to both good and evil action; a thief *abandons* his designs, a man his principles. See ABJURE; DISMISS.—**Antonyms:** adopt, advocate, assert, cherish, claim, court, defend, favour, haunt, hold, keep, maintain, occupy, prosecute, protect, pursue, retain, seek, support, undertake, uphold, vindicate, —**Preposition:** abandon *to* sorrow.

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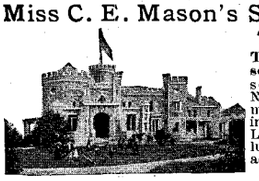

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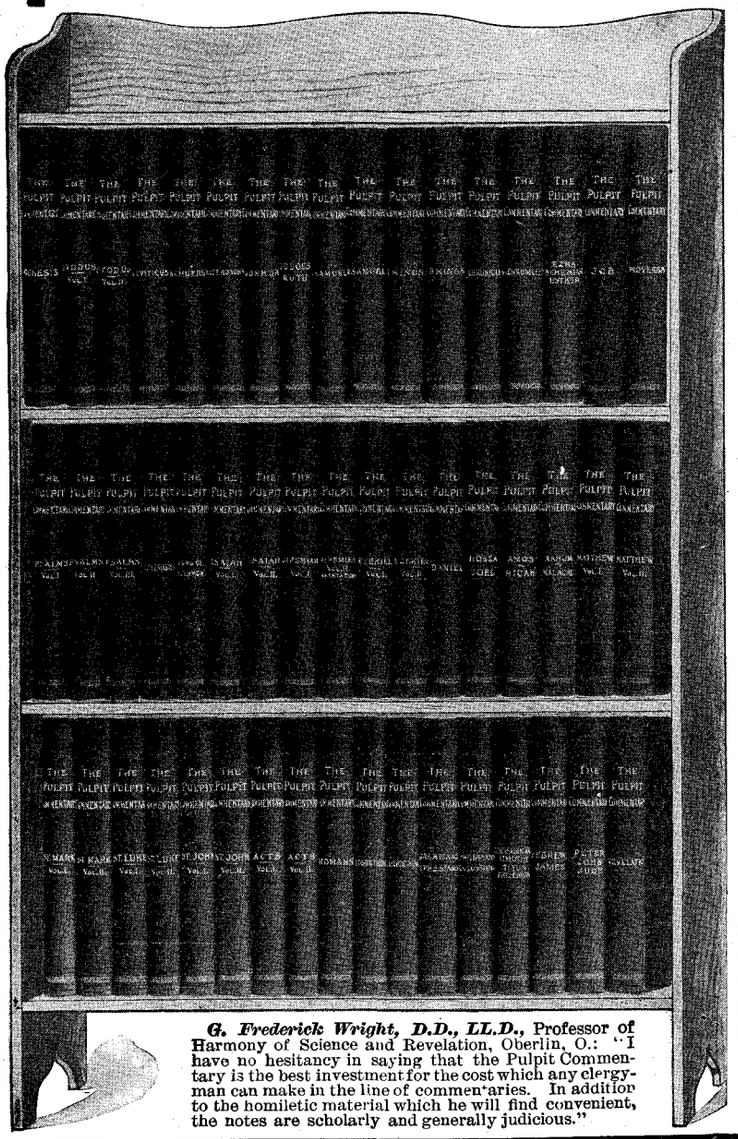

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TOPICS OF THE DAY.

COMPLEXION OF THE NEXT HOUSE.

HAPPILY for both the great parties, each expects to win the coming Congressional elections in November. The Republicans claim the next House by a margin of 34; the Democrats claim it by a margin of 32. Unhappily for both, however, each admits that its claim is open to doubt, and that the other may win. The Republicans are relying for victory upon the era of prosperity, the tendency to "let well enough alone," and the disorganization of the opposition; while the Democrats are relying upon the accumulation of grievances against a party long in power, the dissatisfaction with the Philippine and Cuban policies, the tariff-revision sentiment, the anti-trust feeling, the labor disturbances, and the high prices of coal and food. The next House will contain 386 members, an increase of 29 due to the increase of population shown by the last census, and it will not meet until December, 1903, unless called in extra session. The "extra session" that has been suggested for November to consider the Cuban question would be a session of the present Congress, which holds office until March 4 next. An extra session called after that date will be a session of the Congress chosen at the coming elections.

Turning now to the newspaper views of the partizan claims, the New York *Times* (Ind.) says that the Republican estimate is inspired by a "bumptious and arrogant confidence." A good many Democratic papers agree with this opinion, and the Atlanta *Constitution* (Dem.) believes that on the issue of tariff revision the Republicans may be defeated. It says:

"By proper work a great victory for tariff reform may be won. This is the issue now, and it will be the issue upon which the presidential contest will be fought. If the Democrats win in the congressional campaign they will have an opportunity to impress their position upon the country; whether they do or not win in the contest this year, they can come out victorious in the presidential election if they are wise enough to put all other questions to the rear and make their campaign upon this issue alone."

The President is putting his party in danger, thinks the New Orleans *Picayune* (Dem.), by his fight for Cuban reciprocity, which may result in reopening the whole tariff question; and if he persists in his course *The Picayune* foresees the "impending break-up of the Republican party." To quote:

"To-day protection is the only really practical policy which remains to the Republican party. It is divided on questions of trusts; on the retention and treatment of the Filipinos, and on national expansion. Protection alone remains to hold the party together. Let the Republicans get at loggerheads on the matter of protection, and the party will be reduced to the extremes of dissolution.

"It would seem strange that the official head of the Republican party does not see and heed the danger of the step he is undertaking, but it has been so long since there was life enough in the Democratic party to make anybody fear it that Mr. Roosevelt has doubtless come to the conclusion that he can do anything in politics with entire and absolute impunity as far as the Democrats are concerned, and he is right if the Democrats are going to keep up their disgusting squabbles.

"Under such circumstances the Democrats never will have another national victory, and they never will deserve one. But if the Democrats in every State and in each district will devote themselves to the task of putting as many of their members in Congress as possible, and cease talking about harmony and quit fighting over dead and forgotten issues, they may put some life into the old party, and in the course of time patriotism and public spirit and unselfishness will be infused into its management, and when the Republican party shall have been disintegrated and broken up, there may be a possibility of a national Democratic victory. But it will only be when all the old rule-or-ruin trouble-makers shall have been put out of the way."

A Republican view may be seen in the following paragraph from the Milwaukee *Wisconsin*:

"The Democratic estimate is one in which the wish is father to the thought. It is a bluff. The Democrats are great at bluffing and do not confine their activity in bluffing to off-years. A conservative Republican estimate makes the Republican membership of the next Congress 204, against 182 for the Democrats. This would give the Republicans a majority of 22, which would be enough for practical purposes. It is not at all unlikely that the Republican majority in the next House will be more than that; but Republican estimators have a way of being moderate in their claims, and of giving the facts a chance to exceed their predictions. What tangible basis is there for building upon a Democratic landslide in November? None whatever. Yet it would take a landslide, and a landslide of extensive proportions, to give the Democrats the gains for which they pretend to look in the approaching election."

"Grave doubts whether the Democrats will be able to secure an actual majority" are felt by the New Orleans *Times-Democrat* (Dem.); and some uncertainty in regard to the Republican outlook is felt by Chairman Babcock of the Republican Congressional Committee. Mr. Babcock is reported as saying in an interview:

"I believe the Republican party will succeed and elect a majority of the next House; but we must not forget that since General Grant's term in office the Republicans have succeeded only once in electing a Congress in harmony with the Administration, and that was in 1898. The general state of prosperity is such that the people are busy, and, having confidence in the Republican Administration, take it for granted that the Fifty-eighth Congress will be Republican, and overlook the fact that there are about one hundred Southern districts solidly Democratic, in which experience has taught us the futility of attempting to make a campaign, and in many of which Republican voters are either disfranchised or a free ballot and a fair count denied, so

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that we must win seventy per cent. of the debatable districts in order to secure a bare majority of the Fifty-eighth Congress, and must carry seventy-five per cent. of the debatable districts in order to have a safe working majority."

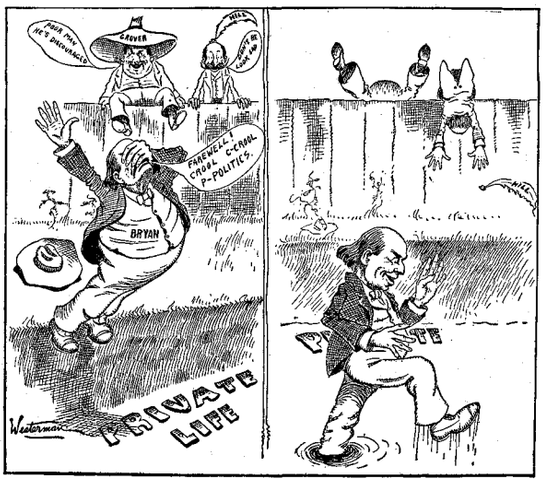
IS THE PRESIDENT BLOODTHIRSTY?

A LITTLE ripple of comment was set going last week by Mr. Bryan's declaration, in *The Commoner*, that we have "a bloodthirsty President"; but a searching examination of the daily papers fails to disclose any other journal that regards Mr. Roosevelt as a sanguinary or murderous individual. The Democratic papers seem to be silent on the topic, while the Republican papers use the accusation only as a chance for a few more flings at Mr. Bryan. The following paragraph in *The Commoner* started the discussion:

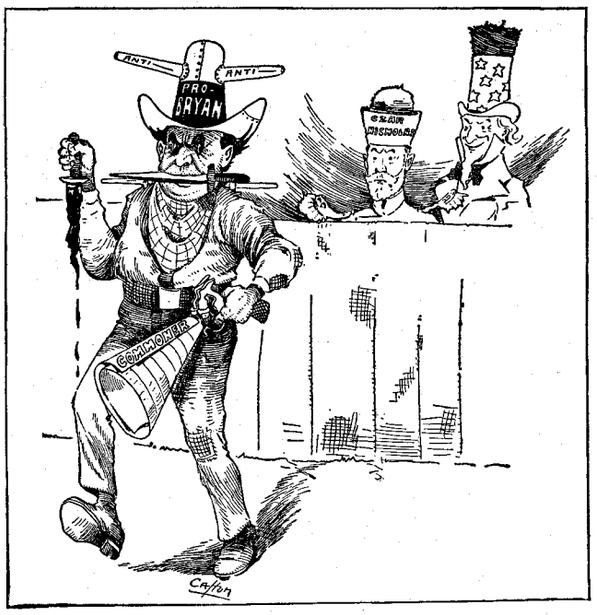
"President Roosevelt in his recent extemporaneous speech at West Point gave expression to a sentiment which suggests an inherent barbarism that will have to be taken into account in weighing his purposes and predicting his future course. His address on 'Strenuous Life' delivered some three years ago showed that he gave to virtue the ancient rather than the modern definition, and placed physical courage above mental greatness and moral worth. But when in his West Point speech he laid aside all restraint and in a fit of animal enthusiasm said: 'A good soldier must not only be willing to fight; he must be anxious to fight. I do not want to have anything to do with him if he is not'—when he said this he turned a light upon his inner self and revealed a moral deformity which must shock such of his friends as are not wholly carried away with the bloody and brutal gospel of imperialism. If a 'good soldier' must be 'anxious to fight,' then it naturally follows that an administration which desires to develop good soldiers should surround cadets with influences calculated to infuse into them a fighting spirit—an eagerness for blood-letting. If the President really means what he says, we may expect that his second term—if he has one—will be made forever illustrious by the inauguration of a new régime at the military academy and in the army. The Ten Commandments and the Sermon on the Mount will be discarded and the yellow-back novel substituted for them—for 'Thou shalt not kill' and 'Blessed are the peacemakers' could have no proper place in a school designed to train men to be 'anxious to fight.'"

The Democratic papers do not add any confirmatory opinion regarding the "inherent barbarism" of Mr. Roosevelt, but it is, at the same time, a noticeable fact that neither do the Republican papers attempt to deny the accusation, evidently preferring to ridicule the Democratic leader. Some of the Republican editors wonder what Colonel Bryan's idea was when he enlisted four years ago. "It seems probable," observes the Brooklyn *Times*, "in the light of subsequent developments, that Mr. Bryan had no conception of the work that soldiers are employed for when he volunteered to serve in the war with Spain. He knew that they wore uniforms and marched behind drums and fifes and similar instruments, and he probably supposed that they were expected to go to Havana, give band concerts in the public square, and conquer Spain through the hearts of the señoritas."

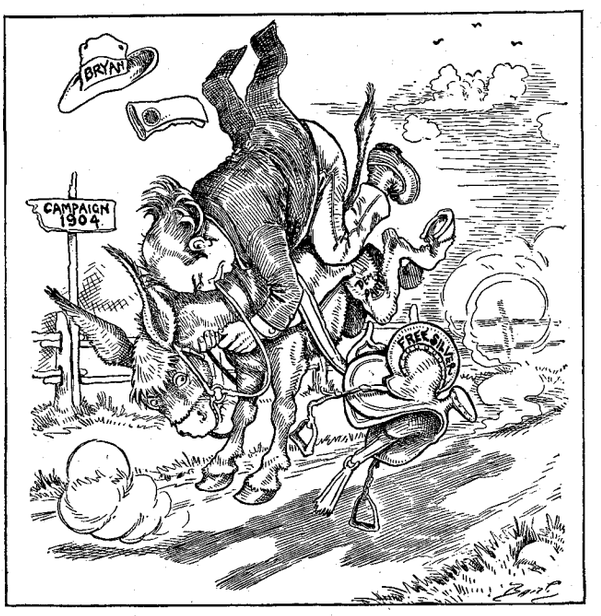
The New York *Mail and Express* says: "Blessed are the peacemakers, indeed. Blessed also would be the sensemakers, if we could have them, and send them to Lincoln, Nebr., in the hope that they could accomplish something in *The Commoner* office." Ex-Senator Chandler, of New Hampshire, in a letter to the New York *Sun*, remarks that he would like to learn Mr. Bryan's opinion of the "bloody and brutal" custom of lynching American negroes; and remarks further that any success that the Democratic party may have will be due in a considerable degree to negro disfranchisement and intimidation.



A SHALLOW STREAM.
—*The Ohio State Journal.*



UNCLE SAM: "I say, Nick, see if your disarmament policy won't work on this fellow."
—*The St. Paul Dispatch.*



HIS DUTY TO HIS PARTY.
"I'll stay by you, old fellow—I won't go back on you in your time of need!"
—*The Minneapolis Journal.*

CARTOON SHOTS AT MR. BRYAN.

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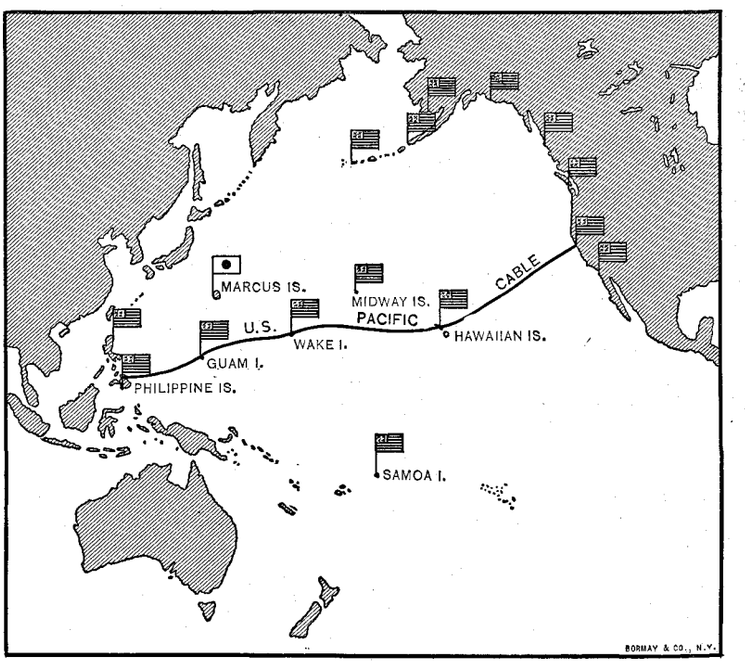
PACIFIC CABLE TERMS.

THE prospect of an American cable to Manila and China within two years calls the attention of the newspapers to the rapid development of the Pacific. The British Pacific cable between Canada and Australia is expected to be completed and in operation before Christmas, our isthmian canal is now almost "in sight," and Mr. Hill's new line of big steamers will soon be in the race for the rich trade of the Far East. The American cable is to be laid by the Pacific Commercial Cable Company, controlled by James Gordon Bennett and Clarence H. Mackay, son of the late John W. Mackay, and the terms to be laid before Congress for ratification are now being formulated by the Attorney-General and the company's representatives, in consultation with the President.

The main outlines of the terms have been agreed upon and given to the public, and the newspapers regard them as extremely favorable to the Government. "No better bargain than this one could well have been made," declares the Brooklyn *Eagle*, and the Hartford *Times* says that "if the company shall build a line under these conditions the Government will have all the advantages of government ownership, without contributing anything to the cost of the cable." A project for government construction and ownership of the cable was defeated in the last session of Congress, and most of the papers are glad now that the public ownership enterprise met such a fate, for it is generally believed that the Mackay-Bennett company can build and operate the cable more cheaply than the Government could do it, while the Government will be able to fix the rates for its mesages and in time of war will have the cable absolutely under its control. The Government can buy the cable at any time at an appraised valuation. Says the Chicago *Evening Post:* "Here is a valuable object-lesson to franchise-grabbers and to nationalizationists and municipalizationists. There is a golden mean between unregulated private monopoly and government monopoly."



MAP SHOWING LOCATION OF MARCUS ISLAND, AND ROUTE OF THE PACIFIC CABLE.

Prepared by O. P. Austin, Chief of the Treasury Bureau of Statistics, for *The National Geographic Magazine*, Washington.

The terms are outlined as follows in the New York *Sun:*

"First, it is understood that the concession from the Government is in no sense exclusive; no monopoly is granted. Secondly, the cable must have no station on any but American territory, between our Pacific coast and China. Thirdly, maximum rates are specified for commercial business. Besides these stipulations, it is provided that our Government shall control the line in time of war or when war is threatened; that contracts with foreign governments shall be void in time of war; that operators and employees, except unskilled laborers, shall be American citizens; that the plant and the service shall come up to a specified grade of excellence; and, most important of all, that a new line, independent of any foreign control or combination, shall be laid between the Philippines and China.

"These, with the necessary legal conditions as to rates for government business, priority of government messages, and the Government's right at any time to purchase, constitute an arrangement in which the interests of the United States appear to be safeguarded carefully and adequately."

THE ADO ABOUT MARCUS ISLAND.

WHAT promised to be a thousand-mile boat-race, ending in an armed collision between Americans and Japanese on a little islet in mid-Pacific, and followed by international diplomatic doings, has seemingly been spoiled by the neglect of a Yankee skipper to observe the law. Marcus Island, a bit of rock above water somewhere between Hawaii and Japan, was discovered in 1864, so the newspapers say, by the captain of an American missionary bark, who had no use, however, for uninhabited islands, and who made no landing. In 1889 Captain Andrew A. Rosehill, the skipper mentioned above, sighted the isle, landed, found it rich in guano deposits, nailed the American flag to a cocoanut tree, and placed his claim in a bottle in the tree. If the captain had only met the requirement of the law by filing a bond of $50,000 as security for his observance of the guano laws, and had returned within a year, as he intended, he might be master of Marcus Island to-day. But, to let the Macon *Telegraph* go on with the story:

"Captain Rosehill did not file his bond until a few months ago and only now is he hurrying too late to take possession, altho the law describes 'occupation' as 'actual, continuous, and useful possession.' At some time during the intervening thirteen years the Japanese took possession and are now said to be working the guano beds. The United States Government can not support the claim of Captain Rosehill under the terms of the existing law, and it is said that the Japanese warship carried a letter from Minister Busch instructing Captain Rosehill by order of the state department to commit no overt act that might cause international complications. It appears therefore that the unlucky American sailor who delayed too long to secure his prize will have to submit as gracefully as possible and await the decision of a court of arbitration."

Captain Rosehill is described as a man of romantic and adventurous disposition, and is said to figure as the hero of one of Beck's sea stories. Reports from Honolulu have it that the adventurous captain has with him a crew of men like himself, all armed with rifles, and that if the Japanese attempt to dispute his claim there may be trouble. The captain's force consists of nine men and a cook, a taxidermist, and a guano expert from an agricultural station. The Japanese force consists of the inhabitants of the island and the Japanese cruiser *Kasagi*.

The American newspapers show little concern over the loss of the island. The Boston *Transcript* says it is "an island we can well spare," and the St. Paul *Pioneer Press* observes that "a guano bed is not worth the life of a single American or Japanese, to say nothing of any strain in the cordial relations that long have existed between this country and its friend, protégé, admirer, and practical ally in the Far East."

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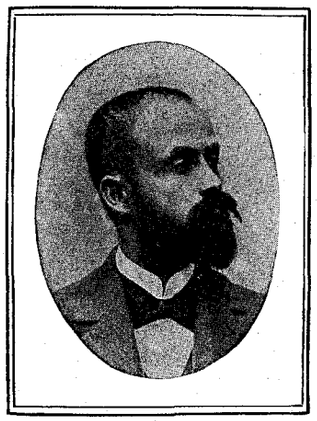
VENEZUELA'S REVOLUTION.

LITTLE sympathy is expressed in the American papers for President Cipriano Castro of Venezuela, who finds his authority seriously menaced by General Matos and his revolutionary forces. The revolutionary army largely outnumbers President Castro's force, and the overthrow of the government is looked for at any time. Castro himself won control of this rich country by driving out Andrade, and his administration has been marked by broils with Colombia, Germany, France, England, and the United States over disputed railroad, mining, and territorial rights. The taxation has also been heavy, so the President has managed to gain the ill-will of a great many people, including large numbers of his own citizens, who have now risen in revolt, aided, it is said, by Colombia, and the revolutionists are on the point of driving him out. Last week the revolutionists captured and looted Barcelona, a town on the coast, sacking the American, Dutch, and Italian consulates, an act that casts doubt on their moral superiority over General Castro, and brings out some talk of United States interference.



PRESIDENT CASTRO.

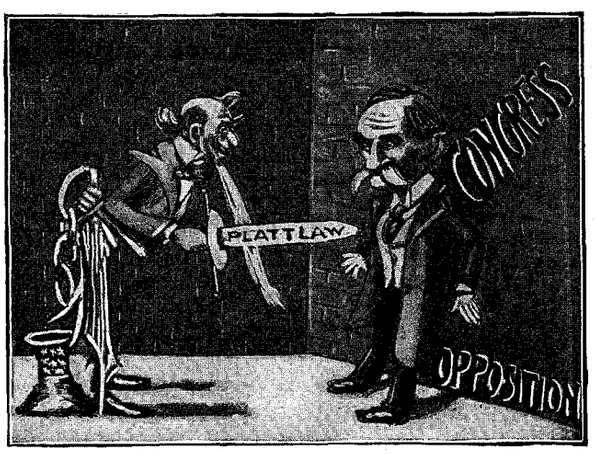
President Castro is "nothing more nor less than a bloodthirsty ruffian," declares the Philadelphia *Telegraph*, and it adds that he "would meet his just deserts if he should perish by the sword." And so thinks the Baltimore *News*, which says:

"The downfall of Castro, whether it ends in death or flight, will not be unwelcome either to a majority of the Venezuelans or to the diplomats of other nations. He has been a despot, and a selfish one, gobbling in all he could lay hands on, and paying but scant attention to the rights of foreigners within his country. More than one European government has been vexed and irritated by his policy and his rulings, and the United States, besides having to share in all these because of the Monroe Doctrine, has had further annoyances of its own. The overthrow of Castro is consequently viewed with a quiet feeling of relief, except in the light of the uncertainty whether the next dictator of Venezuela will out-Castro Castro."

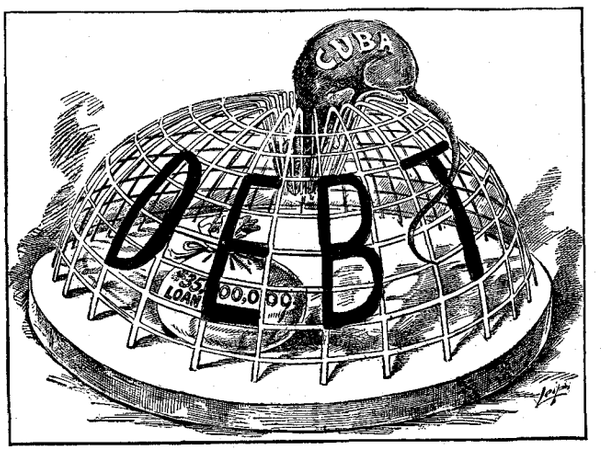
International interference to stop such "unrestrained savagery" as was shown at Barcelona is recommended by the Boston *Journal*. After the revolutionists entered the city, the despatches say, "they kept up a continuous firing, day and night, destroying houses one by one to reach the center of the city," and when the city was taken "all houses in the city were sacked, and in some instances inoffensive women and children were maltreated and killed. All stores were pillaged, especially those belonging to foreigners, and the French cable office was robbed. The American, Italian, and Dutch consulates were pillaged, and the consuls have asked for men-of-war to protect life and property." The United States "will be forced to play the policeman throughout tropical America" if such scenes recur, thinks the New York *Mail and Express*, and it adds that "good may come out of evil if the sacking of Barcelona leads to the enforcement of the lesson that the United States, while in no way desirous of impairing the independence of any South or Central American country, will no longer tolerate such conduct as the last few weeks have seen in Venezuela and Haiti."

THE NEW SUPREME COURT APPOINTMENT.

THE selection of Oliver Wendell Holmes, 2d, son of the poet, essayist, and humorist, to succeed Justice Horace Gray in the United States Supreme Court, is generally considered an appointment that is more interesting than momentous. If Justice Holmes disagreed with the recent findings of the court in the insular cases, his vote would overturn the majority of one by which those decisions were given, and might seriously embarrass the Administration's colonial policy in the next case that comes up; but he is said to agree with the court's findings, and no disturbance is looked for from that quarter. As noticed below, however, the new justice is friendly to the labor-unions, and may figure prominently in future decisions on questions affecting the rights of labor and capital. Justice Holmes is sixty-one, "in the ripe prime of his powers, vigorous physically and mentally," as the Boston *Post* remarks, and he comes to the Supreme Court, as Justice Gray did, from the chief justiceship of the Massachusetts Supreme Court. He served with conspicuous gallantry in the Civil War, and was wounded in the neck at Antietam, in the breast at Ball's Bluff, and in the foot at Fredericksburg. Dr. Holmes's little volume on "My Hunt after 'The Captain'" tells of his long search over battlefield and through hospitals, after Antietam, in quest of his wounded boy. Many papers express regret that the doctor did not live to see his "captain" made a justice of the Supreme Court. Massachusetts has had a representative in the court during eighty-two of the one hundred and thirteen years of its existence, and some of the papers in the slighted States suggest, with the Hartford *Courant*, that "there are judges in these outlying regions quite as eminent for learn-



BETWEEN THE SWORD AND THE WALL.
—*La Caricatura* (Havana).



EASIER TO GET INTO THAN OUT OF.
—*The Detroit News.*

CUBA'S PREDICAMENT IN CARTOON.

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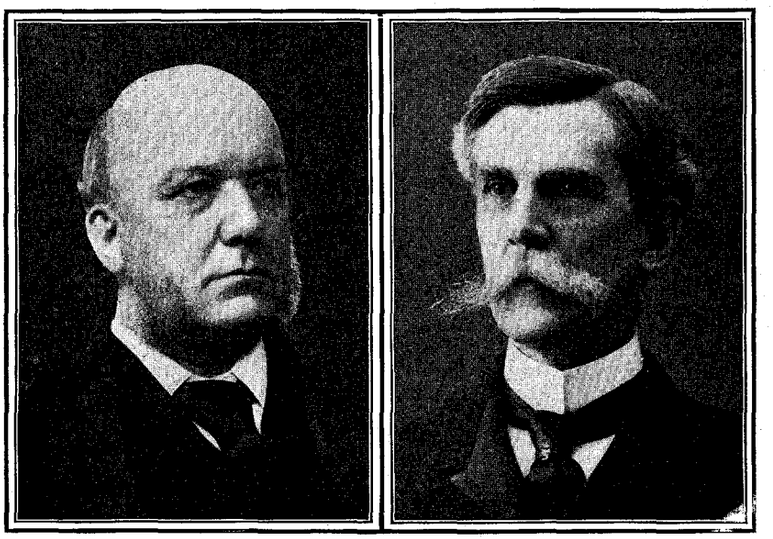
ing and as well-dowered with all the judicial virtues as the Massachusetts judges."

The most appreciative comment on Justice Holmes, perhaps, is the following one in the Philadelphia *Press:*

"Judge Holmes may be said to have made the common law known to itself. Beyond any other jurist, in this country or in England, he has made plain the development of the common law. Under his guidance and explanation contradictions, anachronisms, and infelicities have taken their place as part of a harmonious and continuous growth in which statute and judge, legislature and court are carried along unconsciously, part of an organic life greater than their own.

"The learning, the historical judgment, the penetrating criticism, and the sense of style which Judge Holmes has displayed in this task place him apart. His gifts are all greatly needed in the Federal Supreme Court. It is to-day an able, but not a learned bench, and while its members can console themselves by remembering that the greatest of American judges and one of the greatest in all time was not erudite, still it does not follow that a judge without learning is on the way to become another Marshall. A great court like that at Washington demands great learning. Justice it can dispense without this, but if it is to add to law as well as to decisions such a court must and should have among its narrow number some one man like Judge Holmes, to whom all the vast past of law is a living and very vital knowledge."



JUSTICE HORACE GRAY. JUSTICE OLIVER WENDELL HOLMES.

Justice Holmes's attitude toward labor-unions is described in the following despatch from Boston to the New York *Times:*

"Labor men have had occasion more than once to praise him for his decisions in cases involving their interests. He thinks that workingmen may combine for getting the most they can for their labor, just as capital may combine with a view of getting the greatest possible return.

"'It must,' he says, 'be true that when combined they have the same liberty that combined capital has to support their interests by arguments, persuasion, and the bestowal or refusal of those advantages which they otherwise lawfully control, so long as they do no violence or threaten no violence.'

"It was in the Vegelahn *vs.* Gunter case, in the one hundred and sixty-eighth Massachusetts reports, that he took this stand. The question before the full court merely was whether the defendants, who were union upholsterers on strike, had a right to maintain a patrol of two men, walking up and down the sidewalk in front of the plaintiff's shop and speaking to those desirous of entering the shop. There had been a temporary injunction issued by Judge Morton, which restrained, among other things, the maintenance of the patrol, and upon a final hearing on the merits of the case Judge Holmes had substantially followed the previous injunction, except that the patrol was not stopped; so as to all things, except the patrol, there was no question.

"The majority of the court held, however, that the patrol was a part of a conspiracy to interfere with the plaintiff's business until he adopted the defendant's schedule of prices, in combination with persuasion, social pressure, and threats of personal injury or unlawful harm conveyed to his employees and those seeking employment under him, which amounted to a private nuisance which a court of equity would stop by injunction.

"The late Chief Justice Field and Justice Holmes dissented from so much of the opinion as required an injunction against the patrol, dissociated from threats of physical injury to person or property, and any combined attempt to injure the business, altho without such threats and irrespective of the means employed. But since that decision the English House of Lords has leaned Justice Holmes's way in its decision in the case of Allen *vs.* Flood."

LESSONS OF THE FAIR AUTOMOBILE ACCIDENT.

THAT the dangers of automobiling "are not all on the side of the people who go afoot and get in the way" is emphasized, remarks the New York *American and Journal*, by the killing of Charles Fair and his wife by the wreck of their racing-machine in France last week. Mr. and Mrs. Fair were speeding over one of the splendid broad roads in Normandy, "smooth as a billiard table," at a rate variously estimated at from 62 to 75 miles an hour, with Mr. Fair driving the machine, when one of the tires burst, the car became unmanageable, ran into a tree, and threw the unfortunate pair against the trunk, crushing their heads and killing them instantly. The chauffeur, who was in the rear seat, was thrown into a wheat-field, and was not badly hurt. More than twenty other automobile disasters have taken place on the Continent since July 1, "all due to the primary cause of high speed," reports the Paris correspondent of the New York *Tribune*, and the New York *Sun*, speaking of automobile speeding in this country, says: "To say that an average of one life a week during the past few months has been sacrificed, directly or indirectly, to this end, would be a moderate estimate." "The time has come," adds the latter paper, "for the automobilists to 'slow up.'" Many other papers say the same thing, but the Philadelphia *Ledger* notes rather discouragingly that "the craze for fast automobiles is increasing rather than diminishing."

Says the New York *Tribune:*

"These are the circumstances: Mr. Fair's automobile was one of those big racing-machines built expressly for high speed, similar to the White Devils and Red Ghosts and Ring-streaked Gyascutuses which have become so unpleasantly and dangerously common upon our roads. It had a speed of seventy-four miles an hour, and at the moment of the disaster at St. Aguilin was actually running at sixty-two miles an hour. Now, that is a rate of speed attained by only a few express trains on railroads. Men lay a substantial roadbed, as level and straight as possible. Upon it they securely fasten ponderous steel rails, to serve at once as track on which the wheels are to run and as guides and guards which shall keep the wheels from swerving. They protect these rails from obstruction, and daily inspect them to make sure of their continued integrity. Upon these rails they put an engine constructed of steel and weighing a hundred tons or more, and run it at the rate of sixty or seventy miles an hour with comparative safety, tho never without a keen appreciation of the peril that resides in even so well-guided and perfectly controlled speed.

"Yet here are men making machines of only one-hundredth the weight of railroad engines, and making them in part of slen-

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der wires and inflated rubber tubes. They run them not upon special tracks, but upon the common roads with all their irregularities and roughness, with ruts and holes and loose stones, and with now and then sharp stones or broken glass which may puncture or cut a rubber tire; and they run such machines, on such roads, at as high a speed as railroad engines make on their specially constructed tracks! It is madness. It is doubly madness. For it would be perilous to run any machine at such a rate on such roads, and it would be perilous to run such a machine at such a rate on any roads."

An interesting legal question is brought up by this seemingly simultaneous death of the millionaire and his wife. It is discussed as follows by the Brooklyn *Eagle:*

"The simultaneous death of husband and wife recalls one of the standard puzzles of the common law. The inheritance at common law, in the case of the death of a husband and wife or a father and child in a wreck at sea, depended upon the legal presumption as to which lived longer, and this presumption in turn was founded upon the relative strength of the persons and the probable fact as to which would survive in circumstances where there could be no possible evidence. This legal knot has, however, been cut by the statutes of the State of California. They provide that in case a husband and wife die in a common calamity the man shall be presumed to have lived the longest, unless there is evidence in fact to rebut this. Mr. Fair is a resident of that State and the fortune will be distributed to his heirs. If it should be proved that he died first, however, the wife's share of the fortune would come East. And that would bring prosperity to a family linked to the Fair fortunes by a romance of the King Cophetua order. Mrs. Fair was Carrie Smith, of Newmarket, N. J. Her father drove a delivery wagon for a tailor there and her mother is said to have worked in the tailor's shop. The girl was pretty and went upon the stage, where she met and married Fair. The father disinherited the young man for the marriage, but there was a reconciliation and the son received his share of the paternal millions, which enabled him to go automobiling to his death in a strange country."

MISS JANE ADDAMS.

A PERPLEXITY OF CHARITY.

THE charity worker who expects, but fails to receive, an outburst of gratitude from the family who have just been given a few dollars' worth of provisions or some cast-off clothing might be enlightened if he could see how differently the poor help one another. When the poor help the poor, they do not begin by organization and investigation, and end by giving what they can well spare; and when the rest of us give to them in this guarded way, they fail to rise to the level of gratitude that is expected. This seeming ingratitude, or, what is worse, the mercenary readiness of some of the recipients to "work" the charity workers, has quenched the courage of many benevolently inclined people, but it has only stimulated Miss Jane Addams, the well-known head worker of Hull House, in Chicago, to look into the perplexing problem further. In her new book on "Democracy and Social Ethics" Miss Addams relates some of the instances she has known of tenement-house generosity. She says:

"An Irish family in which the man has lost his place, and the woman is struggling to eke out the scanty savings by day's work, will take in the widow and her five children who have been turned into the street, without a moment's reflection upon the physical discomforts involved. The most maligned landlady who lives in the house with her tenants is usually ready to lend a scuttle full of coal to one of them who may be out of work, or to share her supper. A woman for whom the writer had long tried in vain to find work failed to appear at the appointed time when employment was secured at last. Upon investigation it transpired that a neighbor further down the street was taken ill, that the children ran for the family friend, who went off of course, saying simply when reasons for her non-appearance were demanded, 'It broke me heart to leave the place, but what could I do?' A woman whose husband was sent up to the city prison for the maximum term, just three months before the birth of her child, found herself penniless at the end of that time, having gradually sold her supply of household furniture. She took refuge with a friend whom she supposed to be living in three rooms in another part of town. When she arrived, however, she discovered that her friend's husband had been out of work so long that they had been reduced to living in one room. The friend, however, took her in, and the friend's husband was obliged to sleep upon a bench in the park every night for a week, which he did uncomplainingly if not cheerfully. Fortunately it was summer, 'and it only rained one night.' The writer could not discover from the young mother that she had any special claim upon the 'friend' beyond the fact that they had formerly worked together in the same factory. The husband she had never seen until the night of her arrival, when he at once went forth in search of a midwife who could consent to come upon his promise of future payment."

It need hardly be said that the methods of the charity agent are, well, different; and Miss Addams has found that the tenement dwellers' ideas of right and wrong "are quite honestly outraged" by his way of giving relief. To quote:

"When they see the delay and caution with which relief is given, it does not appear to them a conscientious scruple, but as the cold and calculating action of a selfish man. It is not the aid that they are accustomed to receive from their neighbors, and they do not understand why the impulse which drives people to 'be good to the poor' should be so severely supervised. They feel, remotely, that the charity visitor is moved by motives that are alien and unreal. They may be superior motives, but they are different, and they are 'agin nature.' They can not comprehend why a person whose intellectual perceptions are stronger than his natural impulses, should go into charity work at all. The only man they are accustomed to see whose intellectual perceptions are stronger than his tenderness of heart, is the selfish and avaricious man who is frankly 'on the make.' If the charity visitor is such a person, why does he pretend to like the poor? Why does he not go into business at once?

"We may say, of course, that it is a primitive view of life, which thus confuses intellectuality and business ability; but it is a view quite honestly held by many poor people who are obliged to receive charity from time to time. In moments of indignation the poor have been known to say: 'What do you want, anyway? If you have nothing to give us, why not let us alone and stop your questionings and investigations?' 'They investigated me for three weeks, and in the end gave me nothing but a black character,' a little woman has been heard to assert. This indignation, which is for the most part taciturn, and a certainly kindly contempt for her abilities, often puzzles the charity visitor."

This strained quality of mercy results in perplexity on both sides, disheartens the charity worker, and often turns the recipient into more or less of a hypocrite. Miss Addams says on this point:

"The state of mind which an investigation arouses on both sides is most unfortunate; but the perplexity and clashing of

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different standards, with the consequent misunderstandings, are not so bad as the moral deterioration which is almost sure to follow.

"When the agent or visitor appears among the poor, and they discover that under certain conditions food and rent and medical aid are dispensed from some unknown source, every man, woman, and child is quick to learn what the conditions may be, and to follow them. Tho in their eyes a glass of beer is quite right and proper when taken as any self-respecting man should take it; tho they know that cleanliness is an expensive virtue which can be acquired by few; tho they realize that saving is wellnigh impossible when but a few cents can be laid by at a time; tho their feeling for the church may be something quite elusive of definition and quite apart from daily living: to the visitor they gravely laud temperance and cleanliness and thrift and religious observance. The deception in the first instances arises from a wondering inability to understand the ethical ideals which can require such impossible virtues, and from an innocent desire to please. It is easy to trace the development of the mental suggestions thus received. When A discovers that B, who is very little worse off than he, receives good things from an inexhaustible supply intended for the poor at large, he feels that he too has a claim for his share, and step by step there is developed the competitive spirit which so horrifies charity visitors when it shows itself in a tendency to 'work' the relief-giving agencies.

"The most serious effect upon the poor comes when dependence upon the charitable society is substituted for the natural outgoing of human love and sympathy, which happily, we all possess in some degree. The spontaneous impulse to sit up all night with the neighbor's sick child is turned into righteous indignation against the district nurse, because she goes home at six o'clock, and doesn't do it herself. Or the kindness which would have prompted the quick purchase of much-needed medicine is transformed into a voluble scoring of the dispensary, because it gives prescriptions and not drugs; and 'who can get well on a piece of paper?'

"If a poor woman knows that her neighbor next door has no shoes, she is quite willing to lend her own, that her neighbor may decently go to mass, or to work; for she knows the smallest item about the scanty wardrobe, and cheerfully helps out. When the charity visitor comes in, all the neighbors are baffled as to what her circumstances may be. They know she does not need a new pair of shoes, and rather suspect that she has a dozen pairs at home; which, indeed, she sometimes has. They imagine untold stores which they may call upon, and her most generous gift is considered niggardly, compared with what she might do. She ought to get new shoes for the family all round, 'she sees well enough that they need them.' It is no more than the neighbor herself would do, has practically done, when she lent her own shoes. The charity visitor has broken through the natural rule of giving, which, in a primitive society, is bounded only by the need of the recipient and the resources of the giver; and she gets herself into untold trouble when she is judged by the ethics of that primitive society.

"The neighborhood understands the selfish rich people who stay in their own part of the town, where all their associates have shoes and other things. Such people don't bother themselves about the poor; they are like the rich landlords of the neighborhood experience. But this lady visitor, who pretends to be good to the poor, and certainly does talk as tho she were kind-hearted, what does she come for, if she does not intend to give them things which are so plainly needed?"

TOPICS IN BRIEF.

POOR little Cuba is a great deal shorter than it looks on the map.—*The Chicago Tribune.*

WHEN the value of Marcus Island has been determined England will present her claims.—*The Detroit Tribune.*

THE Czar so far has not eclipsed the anti-trust feats of our Attorney-General Knox.—*The Baltimore American.*

SOME automobiles can travel 100 miles without being repaired, if they are shipped by train.—*The Chicago News.*

DOUBTLESS what cured King Edward will soon be put on the American market for $1 a bottle.—*The Chicago News.*

MR. REID will not wear his famed knee-breeches in Newport until after the mosquito season.—*The Richmond Times.*

THE tie between Cuba and the United States is now seen to consist largely of red tape.—*The Philadelphia Ledger.*

ALPHABETICALLY, however, Mr. Baldwin still stands near the top in the list of Arctic explorers.—*The Chicago Tribune.*

UNCLE SAM is now to be Cuba's "Uncle" in a strictly business rather than sentimental sense.—*The Richmond Times.*

THERE is no danger that the Czar of Russia will disarm. If he ever does his own subjects will get him.—*The Chicago News.*

EXPLORER BALDWIN says his trip is not altogether a failure. Probably he has written his magazine articles.—*The Baltimore American.*

MANY years ago Christopher Columbus showed what a great head he had by not trying to discover the north pole.—*The Chicago News.*

WHAT Cuba needs is an energetic treasurer on the order of 520-per-cent. Miller to whip her finances into prosperous condition.—*The Baltimore American.*

A MAN who used to be a negro minstrel wants to run for mayor of Columbus, Ohio. If he's elected he ought to make a corking good mayor.—*The Chicago Record-Herald.*

NEW RECIPROCITY HINT.—How would it to for the Cubans to try to borrow a little money from Mr. Neely? He should be grateful enough to accommodate them.—*The Washington Post.*

BALDWIN not only brought back a picture of Nansen's hut, but he brought back a picture of Baldwin in Arctic costume. Evidently the pole had a narrow escape.—*The Louisville Courier-Journal.*

THE original Declaration of Independence is fading out, and will have to be reproduced. No doubt Colonel Bryan will consent to affix the signature of Thomas Jefferson to the document.—*The St. Louis Globe-Democrat.*

SHERIFF GARDNER was not in the party that surrounded Tracy, was not there when he died, but he claims to have been in command and says he is entitled to share in the glory and reward.—*The Deseret News, Salt Lake.*

A CAR-LOAD of frogs fell during a rain at Newport, this State. Perhaps Jupiter Pluvius is taking note of the injustice of the beef trust and is shedding frogs' legs for the sufferers as a sort of modern manna.—*The Indianapolis News.*

SENATOR HANNA, who discovered a long while ago that "there are no trusts," must be laughing in his sleeve at President Roosevelt and Representative Littlefield, who are wasting a part of their summer vacation trying to think up a cure for something that doesn't exist.—*The Bangor News.*

JOHANNESBURG is called, for sake of brevity, by those who reside therein Jo'burg, but, adds a South African correspondent, "not Joe-burg, as they are careful to tell you." Nevertheless, we predict Joeburg it will be called and written in a very brief period of time. There is no getting away from its singular, tho fortuitous appropriateness.—*The London Express.*

THERE appears to be several good reasons for believing that the King of Siam was not assassinated, as per the recent sensational report. These reasons for doubting the story might be arranged as follows: 1. The king still lives. 2. The assassin was not present at the place where the assassination is said to have occurred. 3. Neither was the king. 4. There is no such place.—*The Cleveland Plain Dealer.*

IT is an odd circumstance that Messrs Cook & Son, the managers of globe-trotters, should have the contract to collect the Russian prisoners of war from South Africa, St. Helena, and Bermuda, who were captured by the British during the war with the Boers, and return them to their own country. The Czar pays the freight. To set out as warriors and return as Cook's tourists—that is a melancholy end to a romantic emprise.—*The Springfield Republican.*

(SOCIETY ITEM NEXT DECEMBER): "Mr. Commerco Westley Jones. tne multi-millionaire, will burn an entire scuttle of coal at his daughter's wedding this evening." —*The Minneapolis Tribune.*

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LETTERS AND ART.

PUBLISHERS' VIEWS ON BOOK REVIEWING.

WHAT do the publishers of books think of those whose province it is to pass judgment on their wares? Do they take the view that contemporary methods of reviewing books are marred by haste and incompetence, and a venal desire to get advertisements? Finally, do they believe that the submission of published books to the judgment of a criticizing class is an advantage or a disadvantage? Mr. George Sands Goodwin recently addressed these questions to the leading American publishers, and their answers are given in the August issue of *The Critic*. The majority of the replies are of a decidedly optimistic character. Messrs. D. Appleton & Co. write:

"As in any given class of men, there will be good, bad, and indifferent, so, among reviewers, are there sure to be the three grades. There is, however, a marked difference between the careful criticisms of the majority of the weekly and monthly publications and the padded reviews of a certain portion of the daily press, made up largely with the aid of scissors and paste-pot. Nevertheless, there are a great many conservative dailies throughout the country whose reviews are extremely valuable because of the care used in their preparation. As to a remedy for bad or indifferent work, there is none, other than 'moral suasion.' . . . . . .

"While it is true that with many publications the editorial rooms and advertising offices are on the same floor, as a general rule it may be said that a spirit of fairness pervades the American press. Indeed, it often happens that two books from one house may be reviewed in the same column, and one receive entirely the opposite treatment from the other—to say nothing of hundreds of reviews from papers, all over the country, that never receive a line of advertising.

"In a word, we may say that we are extremely desirous that our books should be reviewed—unfavorably if they deserve it—but let them be reviewed."

The views expressed in this letter are shared, in the main, by most of the other publishing houses. The Century Company speaks equally emphatically of the integrity of the book-reviewer. "If we knew of a case where the *character* of reviews of our books was affected by our advertising or not advertising in a paper," it says, "we would put the paper on the black list and it would have neither books nor advertising." Messrs. Harper & Brothers declare that their books have received more generous treatment during the past year from papers in which their advertisements did not appear than from those in which they are constantly advertising. "The most helpful sort of a review, both to the reader and publisher," remarks the same firm, "we believe to be one which summarizes the contents of a book, whether it be a serious book or a work of fiction." Messrs. Dodd, Mead & Co. do not share the hopeful sentiments of the other publishers quoted, and write:

"We certainly do find a lack of conscientiousness in the reviewing of books. As the public seems to be satisfied with what they get, however (in many instances where the review is most execrable), we suppose the only remedy is to educate the public. . . . . As a broad proposition, we should say that the book reviews in *The Nation* are the most scholarly; that those in the New York *Sun* are the most interesting, and those in the New York *Times* are probably the most commercially valuable, tho we believe a review in *The Bookman* to be a very desirable asset for a book. We are rather gloomy about the whole matter of book reviews, and are afraid we shall have to wait for the public to grow a little more discreet and a little more cultivated; but we also believe that, if we give them time, the public in America are going to demand a much higher standard of book reviewing."

The Chicago *Evening Post* finds "much wholesome truth" in Messrs. Dodd, Mead & Co.'s view of the situation. It continues:

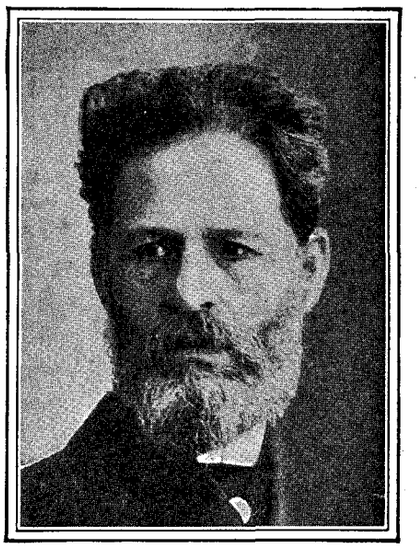
"As a matter of fact, too many books are 'reviewed,' and the right man does not necessarily get the right book. There is room for reform. It is possible to review a certain number of books conscientiously and intelligently, but the average book should be treated by the daily paper from the 'news' standpoint. A notice informing the reader of its character, scope, and purpose would serve every requirement. This tendency is already observable, and it will surely become general."

The New York *Times Saturday Review* comments:

"What we are particularly pleased with, in the general survey of the opinions of particular publishers, is their agreement that book reviewing, in the American press in general, in the American press that counts, is honestly done. Without doubt, very much of it is hastily done. It has to be. The reviewer, or the editor who 'gives out' books for the reviewers, must necessarily do his work under pressure and very rapidly and very imperfectly. . . . The moral is that while nobody concerned in either the publication or the noticing of current books is infallible, everybody concerned in either industry is apt to do as good work as the conditions of his employment will allow."

THE DEATH OF ANTOKOLSKY, RUSSIA'S GREATEST SCULPTOR.

ART versus antisemitism! The death at Homburg, Germany, of Mark M. Antokolsky, the Russian sculptor, has raised an acrimonious controversy in the Russian press concerning the treatment of this artist by the public and newspapers of his native country. Antokolsky was a Jew, and tho his art was essentially Russian except when it was universal. He suffered neglect and indifference in Russia, and his death is said to have been hastened by this injustice and hostility, due to his race and religion—for, unlike Rubinstein, Antokolsky, tho not orthodox, remained true to the faith of his fathers to the end of his life. In Europe he was, however, recognized as a great artist.



THE LATE MARK M. ANTOKOLSKY.

His career was a remarkable one, and the following facts are taken from an obituary article by V. Stasoff, Russia's veteran art critic and one of Antokolsky's friends and admirers:

Antokolsky was born in 1842 in the ghetto of Vilna. His parents were poor and extremely orthodox, and he was given no liberal education. The condition of the Jews in the "Pale" at that time was deplorable and miserable—poverty, ignorance, and superstition prevailing everywhere. When a child, Antokolsky developed wonderful skill in making images and figures out of clay. As the Jewish religion frowns upon this particular art, Antokolsky's talent was a surprise to everybody. Still, his parents were sufficiently impressed to apprentice him to a marble-cutter. His leisure he devoted to fashioning curious and amusing images, chiefly representing ghetto scenes. Not until he reached the age of twenty-two did a happy chance—the favor of

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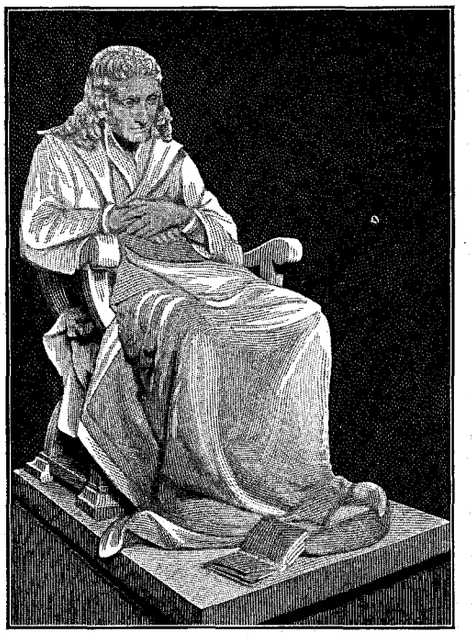
IVAN THE TERRIBLE.



SPINOZA.

EXAMPLES OF ANTOKOLSKY'S ART.

a well-to-do friend—permit him to go to St. Petersburg and enter the School of Fine Arts.

One year later he attracted the attention of his teachers and even of art patrons by clever and original studies of Jewish types—"A Tailor," "A Miser," and "A Dispute over the Talmud." These and other things were exhibited in Paris, and obtained him a pension. He left Russia the next year, having received a gold medal and means to continue his education in Italy for three years at the expense of the Russian Government.

His first great work, which brought him the rank of academician and made him famous in Russia and Europe, was "Ivan the Terrible," completed in 1871. That was followed (in 1872) by "Peter the First" and (in 1874) by "Christ Before the People." These two works are considered by certain critics his masterpieces in "realistic" sculpture. Among his other greater and more famous works in marble and bronze are: "Socrates," "Spinoza," "Nestor" (the Russian chronicler), "Iermak," "Peter the Great," "A Christian Martyr," and—an unfinished work on a grand scale—"The Inquisition," representing the appearance of a cardinal inquisitor among Spanish Jews secretly observing their holiday.

With regard to the character, principles, and significance, in a philosophical sense, of Antokolsky's art, Stasoff says (in the *Novosti*):

"What a loss not only to our own art, but to European art, Antokolsky's death is! Long since he was recognized as one of the greatest artists of the nineteenth century. He was absolutely original; he followed or imitated no one, and belonged to no school. This was understood, and at every exhibition he was awarded the highest prize in sculpture. But to Russia he was more than an artistic genius; he was a revelation to us—our *first* sculptor. And he was remarkably many-sided—national as well as cosmopolitan. His fundamental principle was realism, and to this he adhered from first to last, in his comic as well as in his serious and tragic statues and representations."

Other critics call Antokolsky the Russian Rodin, and emphasize the psychological element in his creations. His figures live, they say, and express their essential characteristics. He rejected "purity of form" when it conflicted with the requirements of truth and emotional significance. A writer in the *Novoye Vremya*, a paper which had faint praise for Antokolsky while he lived, writes that the artist had wonderful sympathy with nature and humanity, and for that reason preferred clay and bronze to marble, being in the habit of saying: "In clay we get the illusion of life; marble is dead, blank, meaningless; in bronze there is life again." The same writer declares that Antokolsky loved and understood Russia and Christianity, proving this by the historic and national statues—a whole history of Russia in sculpture—and by his religious studies. The official organ of the Government, the *Viestnik*, praises Antokolsky in superlative terms as the greatest artist of the time, as a man who never ceased to grow and who was ever original and incomparable.

Several writers refer to the hostility of the antisemitic press toward Antokolsky (which feeling has now disappeared), and attribute his death to the chagrin and pain which this caused him. At his funeral, however, all the leading papers and societies of St. Petersburg were represented by committees, and in the obituary articles there is no note of depreciation.—*Translation made for* THE LITERARY DIGEST.

AMERICAN GIRLS AND THE STAGE.

IT will hardly be denied that the stage has a peculiar fascination for women. How to get on the stage, *i.e.*, how to become an actress, is said to be a question of perennial interest to the army of matinée girls who secretly cherish the hope of some day finding themselves behind the footlights instead of in front of them. Mr. Harry P. Mawson, who writes on the subject in *The Theatre* (August), does not hold out much encouragement to American girls who aspire to dramatic honors. He says:

"All things considered, going upon the stage for a young woman who has been tenderly reared, who has been shut out from all knowledge of the real world, is a dangerous proposition. The disappointments are out of all proportion to its rewards. The dangers and vicissitudes exceed those of any other profession. Of course, for those who shine as real stars in the theatrical firmament, there is much *kudos*, but they tread a thorny path to reach any measure of success. True, your own lines may, by rare good fortune, fall in pleasant places, and you may thus escape all the trials and tribulations herein enumerated, but you will be the lucky exception.

"However, any young woman who perseveres in her calling after her first season's experience as a professional, and still retains a modicum of her first enthusiasm, has a mission to act, and should be allowed to act, even if she does poor work.

"Looking over the field, however, I may say that at least fifty

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per cent. of the women who figure as actresses have no qualification whatever for the calling. They lack general intelligence, education, a true reverence for the art, and high ideals as to themselves. Vanity is in too many cases the all-inspiring spirit which prompts a stage career. If I were asked as to the advisability of the average young woman going on the stage, I would give *Mr. Punch's* advice on marriage—'Don't!'"

Julia Marlowe, who writes an article in *The Pilgrim* (August) addressed to American girls who contemplate a dramatic career, is decidedly more hopeful in her conclusions. "What the stage holds for the American girl," she says, "depends largely on that young person herself—perhaps one is justified in saying that it depends almost solely on her." We quote further:

"If she thinks of the stage as an institution alert to recognize and reward intelligent, earnest effort, and if she is willing patiently and constantly to give it that effort, she will find that it is an institution of worth and dignity. If she seeks it as an escape from her appointed duties in life, and if she yearns to be an actress for the sake of a measure of cheap publicity and a round of empty, garish, and demoralizing diversions, she probably will find her expectations realized—that is, if she possesses a certain kind of personal attractiveness and very little self-respect. There is, perhaps, no other walk in life where lack of ability is so tolerably rewarded, but the rewards, such as they are, are likely soon to lose their savor for even the most thoughtless and feather-brained.

"To a different type of aspirant the stage is a sterner mistress during the preliminary years of novitate and training, but when it does finally confer upon the serious ones its finer and more dignified rewards, it confers them with a generous hand. I know many a highly educated and carefully trained writer whose earnings, either in fame or money, are not to be compared with those of some merely competent leading man or woman in a standard organization. And, going higher up, I have been assured by publishers that the profits of a highly successful 'star,' so-called, will sometimes exceed in a single season the amounts which some novelist or historian of sound reputation can accumulate in a whole life-time of laborious writing. This, perhaps, may not be as it should be, but the fact that it is so only goes to prove that the rewards of work on the stage are really extraordinary when the work is dignified by ability, originality, and conscientiousness. Sometimes these great rewards are given to players who do not possess much ability or conscientiousness, but you will find that perhaps they do possess in large measure the saving grace of originality—and that is a quality for which the stage pays, and pays well."

The stage would hold more for the American girl, continues Miss Marlowe, if more American girls would come to it with a better mental equipment. "Education," she declares, "is the crying need of the theatrically ambitious. . . . The actress should be a constant reader. It is almost as necessary to her in her calling, as it is to the writer in his." She concludes:

"Even the beginner should have something to express. She also should be able to express something approaching the truth. The opinion of some that it is only necessary to look well and that this is half the battle is fundamentally erroneous and far from the mark, excepting possibly when one is considering these questions from the commercial point of view, a point of view which I wish to eliminate entirely from the present consideration of the subject. That point of view has no serious connection with the question of art, and she who does not approach the drama seriously as an art can not be considered a candidate for the title successful in the higher sense of the term. . . . . .

"In the light of what the pioneer women of the stage did and in the light of what they suffered, their descendants of to-day can not with justice to the great names of the past take the drama other than seriously and reverently. Regarding it thus, they will bring to it the best there is in them, and by so doing they will receive only the rewards of the stage. They will pay none of its old-time penalties, for the stage of to-day is a better and cleaner institution than ever it was before. It has never been otherwise than good and clean to women who deserved from it that attitude, and to every aspirant it holds just what she makes up her mind it shall hold."

THE MUSIC OF THE OJIBWAY INDIANS.

INTEREST always attaches to the customs and folk-lore, the art and the music, of a dying nation. In the case of the Red Indians, whose isolation seems to have bred a peculiarly romantic and adventurous temperament, there has been a wealth of unique artistic material of which no adequate record has been preserved. An effort has been recently made by two young American musicians, Frederick R. Burton, of Yonkers, N. Y., and Arthur Farwell, now resident in Cambridge, Mass., to transcribe and harmonize the most noteworthy examples of Indian music. Mr. William E. Brigham, who writes on this subject in the New York *Evening Post* (July 26) and confines himself more especially to the music of the Ojibway Indians, declares that the Indian melodies are unquestionably very ancient. "No one appears to know," he says, "where or when they originated, but it is certain that they have been handed down by oral tradition for many generations. It is not a wild dream that many of the identical songs of Longfellow's Chibiabos are reproduced annually on the shore of Lake Huron." He writes further:

"Desbarats, Ontario, since prehistoric times, has been the summer playground of the Ojibways, and it is there that the scene of Longfellow's 'Hiawatha' is laid. It is there, too, that the Ojibways give, from July 10 to September 1, their annual performance of their own play of 'Hiawatha.' Mr. Burton's successful dramatic cantata 'Hiawatha' has been selected for combination with the Indian 'Hiawatha' for the later delectation of audiences in the great cities, and the composer and conductor has been adopted into the tribe and given the appropriate name of 'Neganne-Kahhoh'—'the man in front.' Himself an Indian by adoption, it is peculiarly fit that it should fall to his lot to uncover to the civilized world the remarkable inherent beauties of the music of his tribe."

Such Ojibway music as the white visitor has heard may be divided under the two general heads, lyric and ceremonial. Some of the songs are written in double rhythm, and are accompanied by drum beats; others are rhythmically free and are unaccompanied. There is no recognition whatever of musical harmony. In many cases Indian music, like Indian poetry, consists simply in the indefinite repetition of a single brief idea. The scale is usually limited to five notes, the fourth and seventh intervals being omitted. Mr. Brigham continues:

"Mr. Burton used to wonder whether the Indians would welcome or resent the employment of harmony with their melodies, and he put the question to test one evening when they had assembled for social relaxation, after a performance of 'Hiawatha.' First he asked them to sing one of their own lyrics in their own way. They did so, in unison, repeating the melody three times. Then a quartet of whites sang the piece in English as Mr. Burton had previously rearranged it. The Ojibways were greatly excited. They clapped their hands and split the air with their falsetto shrieks of pleasure, and when the quartet had sung the harmonized version again the Indians surrounded him, asking eagerly if he thought they 'could learn to sing it that way.' He told them they could, and they were delighted when he offered to teach them to sing by note, using their own songs as a basis for exercise."

Perhaps the most characteristic examples of Indian music are the love lyrics, some of which, declares Mr. Brigham, are "exquisite" and "might have been composed by any of the precursors of Schubert in the last of the eighteenth century." He concludes:

"Most Indian music is interesting only to the student or because of its oddity, but in such songs as these . . . there is a spontaneity and completeness of melodic expression which make them welcome before the most cultivated audience; and it is manifest that a worthy work may be done, not only for the Ojibway tribe but for the pale-face also, in notating such songs before they are lost in the fortuitous process of oral transmission. The songs mentioned ["My Bark Canoe" and "A Song of Ab-

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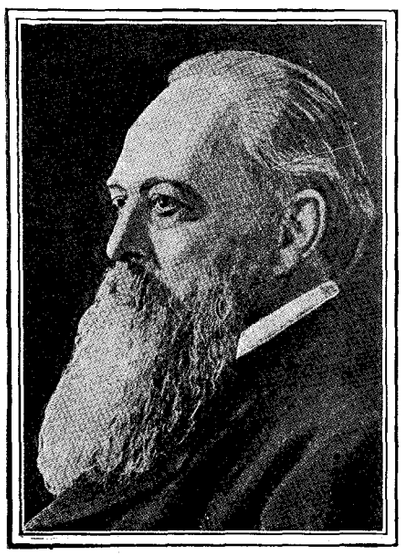
sence and Longing"] are already published and others will be soon; and with a generosity which is worthy of note Mr. Burton has chosen to regard the Ojibway tribe as the composer, and arranged that all royalties shall be divided among the 'Hiawatha band,' as it is called, by whom the melodies are used in their lake-shore performances of the play. Mr. Burton contemplates, indeed, a symphony based upon Indian themes."

"THE MOST LEARNED MAN IN ENGLAND."

THIS title has been bestowed by competent authorities upon the late Lord Acton, whose death in Bavaria elicits several interesting and suggestive articles from the London reviews. *The Athenæum* declares that he demonstrated, "perhaps more than any other of his contemporaries, the essential greatness of the scholar." It says further:

"It is no exaggeration to claim for him, as for a man whom in some respects he resembled, the late Dr. Hort, the motto of a 'life devoted to the service of truth,' and to see in this dominating tendency the key to a career in many ways inexplicable. Certainly in both cases it resulted in 'ambitions forsworn,' while in Lord Acton's the search for knowledge became so absorbing a passion that the desire to set it forth had largely decayed, and was perpetually thwarted by the wish to find fresh material. Yet it was this quality which gave his peculiar *cachet* to one who, whether as member of parliament, or courtier, or 'inopportunist,' or professor, or conversationalist, produced upon his contemporaries a sense of greatness imperfectly understood and powers insufficiently manifested."



LORD ACTON.

Down to the end of his life Lord Acton read and studied ceaselessly. He left behind him one of the most valuable libraries in the world, and heaps upon heaps of careful notes. But he published almost nothing. He furnished a remarkable example of what *The Spectator* terms "the reticence of learning." That paper observes:

"It is not often in modern times that any complaint can be leveled at any man for paucity of literary production. The reticence of learning is so rare in these days that to complain of a notable instance may seem an uncalled-for criticism. Yet we do deeply regret any instance of such reticence. The feverish volubility of ignorance, the amazing output of illiterature—to coin a much-needed word—that distinguishes the present epoch renders all the more necessary the measured productions of the scholar and the sage. The absence of production when production is both possible and desirable (since *any* production must bear the burning stamp of originality and learning) is infinitely sad, and the sense of loss that follows the apparently complete extinction of great learning is among the bitter tears of things. There arises the real note of tragedy when the earth closes over some mute inglorious Milton, or over a man whose capacious intellect refused to unroll, let us say, the European history of the late Middle Ages."

The New York *Bookman* takes the view that Lord Acton's talents have been rather overestimated. It comments:

"He was a profound student of both history and of theology on its polemical side; but he was a colorless, unproductive scholar, whose learning was so sterilized as to be of no particular use to himself or to anybody else. What makes him worthy of notice is the fact that, altho he was in so many ways un-English, he received many of the honors which are usually reserved exclusively for Englishmen of the inner circle. In the first place, he was a Catholic, and received his early education in St. Mary's College at Oscott. Then, instead of going to one of the great English universities, he went to Germany and studied at Munich, devoting himself largely to the history of theological doctrine from a Catholic point of view. Finally, instead of marrying an English lady, he sought a wife in Germany—the Countess Marie Arco-Valley. All these things would seem likely to have put him out of touch with English life and out of sympathy with English sentiment. Nevertheless, he was made lord-in-waiting to the Queen; he sat in the House of Commons for seven years; was raised to the peerage in 1869; shared with Mr. Gladstone the almost unique honor of an election as honorary fellow of All Souls' College, Oxford; and finally became professor of modern history at the University of Cambridge. Perhaps an explanation of this apparent anomaly is to be found in the fact that, altho a Catholic, he was not in favor with the church, and strenuously opposed the dogma of infallibility, sharing the views of Dr. Döllinger, of Munich, whose pupil he had been. The only publication outside of theological and controversial tracts to which Lord Acton set his name was his inaugural lecture on the study of history, delivered at Cambridge in 1895. It is worth one's while to read this in order to see the workings of a mind which English panegyrists set above the mind of Mommsen. Having read it, one can not easily avoid the conviction that Lord Acton was, *au fond*, a dull man."

Lord Acton's library, as was recently announced in the press, has been bought by Andrew Carnegie and presented by him to John Morley as a token of their long friendship. Says the London *Academy and Literature*:

"At the time of Lord Acton's death the library was estimated to contain nearly 100,000 volumes, of which the majority bear upon secular and ecclesiastical history. The local and national history of France, Germany, and Italy are fully represented, and the history of the papacy and of French Protestantism form an important part of the collection. The library which Mr. Carnegie's munificence places at Mr. Morley's disposal can scarcely, on its own lines, be surpassed by any public institution.

"Mr. Morley, we presume, will, for more than one reason, regard this gift rather as a trust than a private possession. The ecclesiastical tone of the collection scarcely harmonizes with the personal tastes of Mr. Gladstone's biographer. Moreover, the mere housing of so huge a library is a serious and costly matter, and librarians estimate the cost of accommodation at something like £20,000. Even should Mr. Morley hand over this gift to his own *alma mater* or to the University of which Lord Acton was so distinguished a leader, the question of expense might form a bar to its acceptance. But possibly Mr. Carnegie has foreseen the embarrassment which his generosity might cause and provided against it."

NOTES.

A GENUINE Rembrandt was recently discovered during a house-cleaning in the Boston Museum of Fine Arts. Mr. John Briggs Potter, who is responsible for this important find, was engaged in restoring and renovating a picture entitled "The Shower of Gold" and catalogued as belonging to the school of Rembrandt. After removing several layers of dirt and varnish, Mr. Potter uncovered a signature in the lower left-hand corner, "Rembrandt-1692." Experts upon examination have declared that the signature is undoubtedly authentic. The painting is the property of the estate of Francis Brooks.

THE editor of *The Epworth Herald* tells an amusing story upon himself. He declares that he was seized not long ago "with a subtle temptation to dip into fiction," and wrote a sketch which he much admired. Desiring an absolutely impartial verdict upon his story, he arranged to have it submitted, in such form as would not betray its authorship, for publication in the pages of *The Epworth Herald*. Upon its arrival in the office, the editor was compelled to witness its rejection by both of his assistants! "To use an expression not permissible except under extreme provocation," he says (in his own paper), "we had been 'turned down' in our own office by our own colleagues." He adds: "Henceforth we shall never return a contribution without feeling a large-sized pang. That pang will be caused partly by the memory of our own bitter experience in the realm of fiction, and partly by the thought that we are about to be a party to a transaction which will cause another heart to bleed."

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SCIENCE AND INVENTION.

THE SUPPRESSION OF DUST.

FLYING dust used to be regarded as simply disagreeable; we now realize that it is also injurious to health. Hence experiments looking toward its suppression have become measures of sanitation as well as of comfort. Watering streets has long been the custom where it is possible, but this is scarcely more than a temporary alleviation. In *La Salubrité*, Paris, Dr. Guglielminetti of Monte Carlo discusses some of the plans for more permanent relief, and describes some of his own experiments along this line. We translate a notice of his article from *Cosmos*, July 26. Says the writer:

"That we may realize the importance of the question it may be useful to recall what an injurious part is played by what we commonly call dust. . . . Dust is partly organic, belonging to the vegetable and animal kingdoms, as the débris of silk, wool, or coal; partly both organic and living, such as germs, or microbes of all kinds floating in the air or spread over the ground; and partly mineral, the débris of stones and pavements. Particles of this last kind, which have all at first sharp edges or points, cause actual wounds to the mucous membrane, which, without regarding the resulting inflammation, are veritable open doors for microbic inoculation. Dr. Guglielminetti remarks that the use of automobiles has caused an increase, not of the quantity of dust, but of the quantity raised and suspended in air. It is estimated that an automobile stirs up more dust than twenty carriages, especially because the motors exhaust perpendicularly to the ground, and blow violently on the dust, which, together with the speed of the vehicle, causes the dust to float higher than it otherwise would. We must not forget that a gram of dust contains about 2,400,000 microbes. Now what are we doing to stop this dust? We water it.

"Watering is a good thing as far as it goes; but to fight dust successfully we must do so by means as constant as the causes that produce it. This would necessitate an expenditure for water that no city budget could reasonably stand. Besides, while the water lays the dust for the moment, it softens the road, and allows the vehicles to cut into it more deeply, thereby preparing the elements of more abundant dust when the water shall have evaporated. Thus watering is really only a costly palliative, which combats the evil momentarily without attacking its causes.

"It is time for us to do with dust and smoke what has been done by filtration with the impurities in water. The result as shown in the reduction of typhoid and of water-borne sickness gives the measure of what we should thus achieve in the case of phthisis and diseases of the respiratory system.

"What is the remedy, then?

"Dr. Guglielminetti finds a valuable hint in the successful attempt of the chemist, M. Coppin, who has adopted for great public establishments an 'encaustic pulverifuge,' which coagulates and agglutinates the dust, prevents it from rising, and perfectly answers the requirements of the floors of dwellings in this respect.

"But for public streets we must find something else more practically realizable and cheaper. It has been suggested to use sea water, which, in evaporating, deposits sea-salt, whose hygroscopic properties are well known. This salt, constantly absorbing water vapor from the air, would keep the ground in a moist state, to a certain degree. But we should thus have a disagreeable odor and the road would become corrosive to horses' feet.

"In America, petroleum has been used. Heated to 80° it flows like water if it is under slight pressure in the watering-carts. We refer here to the crude petroleum, containing 25 to 50 per cent. of asphalt, which mixes intimately with the dust and covers the soil with a solid layer, a thin but durable coating of asphalt. This petroleum, which in America only costs three or four centimes a liter (about a cent a quart), enables anti-dust sprinkling to be done cheaply, say at the rate of 300 francs for 5,000 meters of road (about $20 a mile). In Algeria they tried, even before the Americans, olive oil and naphtha. The Southern Railway Company has also tried sprinkling with heavy petroleum oil on its line from Bordeaux to Bayonne. At the end of three months the dust reappeared, but this is a reasonably long period, especially since the oil was not heated.

"After reviewing these different attempts, Dr. Guglielminetti describes his own system, which he has tried between Monaco and Nice. This plan, which he calls 'tarring the roads,' is carried out as follows: The road is first swept clean and then covered with a thin layer of hot tar, well spread out. This was done at Monaco on March 13, 1902. . . . After forty days of use, the surface of the road did not appear to be injured. The dust did not stick to it, but will probably do so in the summer, as the tar will then soften slightly."

M. Guglielminetti tells us in conclusion that he is to extend his experiments to Paris streets, by permission of the municipal authorities, trying tar, mineral-oil, and various kinds of petroleum. Recent press despatches inform us that these trials have now taken place and are regarded as so successful that the petroleum treatment is about to be applied extensively near Paris, Lyons, Nice, and Marseilles. In consequence of this we are told, there is likely soon to be an increased demand for American petroleum throughout France. In discussing these facts, however, the New York *Sun* asserts that the petroleum treatment has not always proved successful in this country. It says (August 9):

"The most extensive application of crude petroleum in the United States for the purpose indicated has been made by the railroad companies; but several of them have expressed their determination to discontinue its use for various reasons, one of which is that the fine soot-like particles which arise from the roadbeds whereon it is spread are extremely objectionable. In California crude petroleum has been employed freely during the past year or more as a cement. There it is usually applied while a road is in process of construction, and it is invariably applied hot. Minor experiments of a similar sort, however, undertaken in the East, have been conspicuously unsuccessful, and the coal-oil remedy is regarded hereabouts as a failure. Possibly its efficacy depends largely upon the quality of the soil treated."

It is quite possible, of course, that the proper substance, or combination of substances, for this kind of treatment has not yet been hit upon; but the dust "must go," and sooner or later we shall arrive at the best plan for doing away with it.—*Translation made for* THE LITERARY DIGEST.

EDISON'S STORAGE-BATTERY.

THE discussion regarding the efficiency of Edison's new nickel-iron battery appears to have reached the stage of "calling names." Mr. John Brisben Walker has characterized Mr. Edison as "a fake," and a friend of the latter in *The Engineer* retorts that Mr. Walker is "a fantastic doctrinaire." Mr. Walker's point of view is brought out by a writer in The New York *Sun*, who says that, "according to the automobile manufacturers, inasmuch as the nickel-iron battery will be so much more expensive than the lead type, it will have to last at least two or three times as long to prove an economical purchase, and that the claim that a slightly greater energy storage capacity for a given weight will be obtained from the new battery than could be obtained safely from a lead battery is unimportant." The writer of the article in *The Engineer* mentioned above replies to this as follows:

"Mr. Edison himself has said that his new battery will cost no more than the lead cell battery, and the probabilities are that it eventually will be cheaper. And what is mentioned by the editor of *The Sun* as a 'slightly greater storage capacity' is in reality nearly three times the storage capacity. . . . Another feature of the Edison battery, which is of very great importance, is the possible rate of discharge of more than three times the normal rate without injury to the battery. . . . . .

"The Edison battery is not, as *The Sun* states, simply a small improvement on the lead cell. It is a new cell out-and-out. . . . The materials are new, and the principle upon which it works is new in storage-battery practise. It has taken the whole century

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to develop the lead cell to its present state of perfection, or, for many purposes, imperfection. Mr. Edison alone has produced a cell which is admitted by engineers to be better in every way than the lead cell. Yet *The Sun* complains because, in the twelve months since the battery was first constructed experimentally, it has not been put upon the market, and that the capacity for output of Mr. Edison's present facilities for manufacturing his battery is insufficient to supply a reasonable demand.

"When Mr. Edison is so boldly characterized as 'a fake,' the fantastic doctrinaire who publishes the *Cosmopolitan* ignores the fact that the announcements concerning the new battery have been fully credited by all the technical and scientific societies of our country, and by the technical press. It is only necessary here to remind the readers of such papers that when a real fake comes along—a liquid-air scheme for drawing energy from the atmosphere, or some perpetual-motion device surrounded by a halo of Keely mystery—these editor men are as totally regardless of the protests of the savants and of the technical journals of the country as they are at present of the indorsement of Mr. Edison by the scientific world."

WHY DO WE SLEEP?

THE man who is kept awake by pain, or who suffers in any other way from lack of sleep, can usually obtain it by the use of a drug. Such sleep, however, is generally regarded as unnatural, and hypnotic drugs are avoided when possible. But now comes Mr. Raphael Dubois, a French physiologist, who tells us that all sleep is the result of drugging, the sleep producer being carbonic-acid formed within the system. This substance, he says, which has been usually looked upon as only a waste product, is really the great automatic regulator of the organism, preventing violence in operation and sudden changes, and compelling us to take rest when we need it. Dr. Dubois has explained his theory in various publications, including a book entitled "Mechanism of Thermogenesis and Sleep in Mammals."

The following paragraphs are from a brief article by him in *Cosmos*, July 26. Says Dr. Dubois:

"By numerous experiments I have shown that the sleep both of animals and vegetables is a carbonic self-narcotism, resulting from their periodic growth, alternately by night and by day; and that the sleep of hibernation itself is but an exaggeration of ordinary sleep. A close study of hibernating animals has also enabled me to demonstrate the restraining influence of carbonic acid on heat-production, and to prove that it is the most admirable of heat-regulators.

"We know, in fact, that its antithermic power is considerable, and as its production increases precisely as the causes of heat-excess, such as muscular work, and, generally speaking, proportionately to oxidation . . . there results a remarkable automatic compensation . . . . . .

"Every one knows of the close relationships between work, heat-production, and fatigue, and the influence of this last on sleep; but, besides this, we can prove by experiments that fatigue is due to carbonic acid acting directly on the system, even when this has not used up its reserves of potential energy. We may show this by loading the organism with carbonic acid by breathing it mixed with air, or better, with oxygen. . . . At the end of a time, which varies with the proportions of the gaseous mixture and the state of the subject, there comes on a fatigue so great that the subject has the greatest trouble in standing upright in walking, as if he had made a long forced march. This is the sensation of fatigue that is well known to everybody; and yet the carbonic acid, instead of provoking a waste of reserve force, has, on the contrary, lessened its consumption, as is indicated by the sensation of cold and the tendency to chill that follows its prolonged inhalation. We have then, at the same time, economy by restraint of waste, and the production of a sensation of intense fatigue."

How can we explain this action of carbonic acid? Dr. Dubois believes that it is due to the acid's general anesthetic effect on living matter. It is thus a wonderful automatic regulator of all the phenomena that have to do with life and energy, especially those that depend in any way on oxidation.

Carbonic acid, he says, is the counterpoise of oxygen, serving in all organisms to prevent sudden waste of power. It is this property that we make use of in extinguishing fires with it, altho the mechanism is not the same in the two cases. At any rate, Dr. Dubois is sure that we ought no longer to consider carbonic acid as only a waste product, useless, if not injurious."—*Translation made for* THE LITERARY DIGEST.

CHINESE MEDICAL PRACTISE.

AN interesting account of Chinese physicians and their methods is given by Pastor Stenz, a German missionary long resident in China, in an article printed in the New York *Staats-Zeitung* (July 13), from which we extract the following paragraphs:

"Tho Chinese physicians are without honor except in their own country, and tho many of their practises and remedies seem absurd to us, they appear to be fairly successful, especially in diagnosis.

"Anybody may practise medicine in China; no license or special course of study is required. Many of the physicians are students who have failed to pass the government examinations.

FEELING THE PULSE.
(From a Chinese Drawing.)

"The official course of study is supposed to fit a man to be anything from a judge to a general. Most of the physicians, however, have taken lessons in medicine and pharmacy from experienced physicians and apothecaries. Many devote themselves to specialties, chief among which are these nine: diseases of the large blood-vessels, of the small blood-vessels, of the skin, of the eyes, of the throat, mouth and teeth, of the bones, of women, fevers, and acupuncture. There are medical books, some of which are said to be more than four thousand years old, while others have been the property of certain families for centuries and have never been printed. The Chinese have no scientific knowledge of anatomy. One of their books places the heart about where the stomach ought to be, and locates the gall in the back of the head. Another book states that the body has three hundred and sixty-five bones, one for each day in the year, that a man has twelve ribs, a woman fourteen, and that a man's skull consists of eight, a woman's of six parts. Another assertion is that there are twenty-two essential and fifty-six less important organs, and that some of the latter are often absent.

"It will be seen that the Chinese physician derives little aid from his knowledge of anatomy. His undeniable success rests entirely on an empirical basis. A few Chinese physicians, however, know something of anatomy. A thousand years ago, before Government and people had become utterly stagnant, there were schools of medicine in various parts of the empire, but these schools have long ceased to exist.

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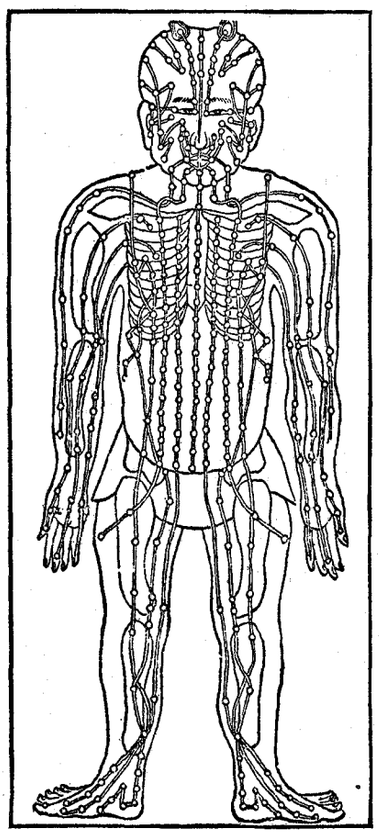
"When a Chinaman falls ill and can not visit the physician, he sends a cart or an ass to fetch the latter, for no physician of repute will visit patients on foot. Having arrived at the house the physician is first regaled with tea, stronger liquors, and sweetmeats, or, if the journey has been long, an elaborate meal is set before him, and he pays not the slightest attention to his patient, even in an 'emergency case' until his appetite is satisfied. The writer cites the case of a European friend who had dislocated his arm and was in great pain, but the doctor calmly finished his repast before entering the sick-room. On seeing the patient the doctor asks a few general questions, the most important of which appears to be whether the patient can still eat or how long he has gone without food. Then the doctor sits feeling the patient's pulse and meditating for five or ten minutes, after which he names the malady, writes a prescription, and goes away. Diagnosis by the pulse alone seems ridiculous, but European physicians have had occasion to marvel at the results of the method in Chinese hands.

"Chinese physicians receive no fees, tho gifts are sometimes made to them after successful treatment. On the other hand, most of them are their own druggists, and, if not, they get commissions on their prescriptions.

"The prescriptions are very complex, often containing twenty ingredients, which, however, are put up separately. Most medicines are exhibited in the form of copious hot drafts and are bitter and exceedingly nauseous. Most of them are of vegetable origin. Ginseng is the most highly prized and enters into almost every prescription.



MODEL FOR THE STUDY OF ACUPUNCTURE.

"Then there are remedies of the nature of charms. Tigers' bones and the blood of young stags are supposed to give new life to the aged, pulverized 'dragons' teeth' (probably a sort of petrifaction) is a specific for toothache, and dried millipedes, scorpions, Spanish flies, and other insects are used in various diseases. Cow dung is a remedy for constipation, gunpowder for oppression in breathing, tadpoles for the itch.

"Apothecaries are always present at executions to dip in the blood of the criminal pieces of bread which, when dried, form a valued medicine. A few years ago a pestilence known as 'the yellow sickness' ravaged Shantung. As it was attributed to the presence of Europeans, a favorite remedy was the water in which a dumpling, caricaturing a European, had been boiled at the cross-roads. Remedies, as well as diseases, are distinguished as 'hot' and 'cold.' A hot remedy is given for a cold disease, and *vice versa*. Diseases of children are very common and there are many specialists. Vaccination in the European manner is in general use. Vaccination is said to have been practised for more than a thousand years, but the original method, according to an old book, seems to have consisted in applying to the nostrils of children annually the dried and powdered scabs of smallpox sores. . . .

"The Chinese have excellent teeth and little use for dentists. The use of the forceps in extracting is unknown. Aching nerves are killed by inserting into the cavity a castor-oil bean heated to the burning-point.

"Father Stenz himself was cured of a toothache by a hot draft that caused intense pain in the abdomen, and attributes the cure to the shock to the nervous system.

"Diseases of the eyes, ears, and skin are very common, and there are few Chinamen who have not been plagued with ulcers more than once. The prevalence of these diseases is due to unclean habits, and the universal, but inefficacious remedy is a plaster.

CHINESE DIAGRAM OF PARTS OF THE FACE.

"For many diseases, however, such as typhus and other fevers, cholera and dropsy, Chinese physicians seem to have found effective remedies, and the writer thinks that the mortality in such maladies is not greater in China than in Europe or America.

"But the Chinese physician does not depend wholly upon drugs. Massage is much used, particularly in affections of the head and stomach. In severe cases the treatment is heroic, for the operator kneels on the patient's abdomen.

"Another favorite treatment is acupuncture, or the insertion of needles. The medical student practises on a mannikin covered with little holes, and must learn to plunge the needle accurately into the right ones for the treatment of various diseases. As the needle is often inserted more than an inch into the body, it is evident that the exact location of the puncture is a matter of some importance. Father Stenz submitted to this treatment also—for obstinate and long-continued nausea. The physician discovered dark spots under the tongue, punctured them, let out a quantity of dark-colored blood, and cured the patient.

"Surgery is unknown in China. The method employed to resuscitate suicides (generally by hanging or drowning) is worth mentioning. The body is laid on the ground, four men pull at the hands and feet, a fifth at the queue, while a sixth holds the mouth shut—to prevent the escape of the soul, if it has not already fled. Then others insert tubes in the ears and nostrils and blow through them, while the family and neighbors beat on pans and pots and call loudly on the spirit to return.

"Tho physicians are not licensed, there are official unsalaried physicians, corresponding to our coroners, whose duty it is to examine and give death certificates in cases of sudden death. Their reports depend largely upon the financial ability and liberality of suspected persons.

"In Peking there is a medical council of eighteen which is supposed to supervise the practise of medicine throughout the empire. Its members are physicians to the court and the imperial family."—*Translation and adaptation made for* THE LITERARY DIGEST.

Liquid Air as an Explosive.—When it was first found that liquid air, mixed with a combustible powder or mass, formed a powerful explosive, it was expected that this substance would be largely used in blasting; but most experiments in this direction have been reported unsuccessful. It appears, however, from the *Annalen für Bautechnik*, that it has recently been employed satisfactorily for this purpose in building a bridge over the River Isar, at Munich. The cartridges were of paper, filled with a spongy material and furnished with a detonator. When all the preparations were made, the liquid air, enclosed in a vacuum-jacketed receptacle, was brought up, and the cartridges were plunged into it. When the absorption was judged to have been sufficient, they were taken from the receptacle and disposed in the ordinary manner. Finally, they were exploded, usually by the electric spark. The effect produced seems to have been equal to that which would have been obtained with dynamite. When a cartridge failed to explode, it was not necessary to recover it,

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for it became harmless in less than fifteen minutes, owing to the evaporation of the liquid air.—*Translation and adaptation made for* THE LITERARY DIGEST.

A BOTTLE THAT CAN NOT BE REFILLED.

THE non-refillable bottle has apparently taken, in the mind of the average inventive genius, the place formerly occupied by the perpetual-motion machine. Each weekly issue of *The Patent Office Gazette*, we are told by *The American Inventor*, shows that from one to fifteen patents have been issued by the office on a bottle which can not be refilled. Many of the devices are fearful and wonderful mechanisms with complicated valves and pumps, which are perhaps interesting as curiosities, but useless for any other purpose. The writer goes on to say:

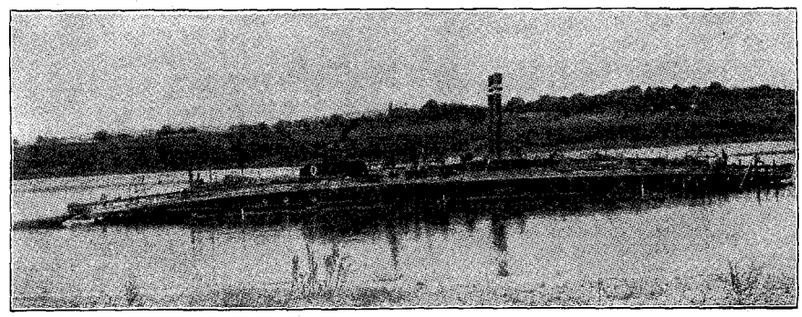
"Apparently many inventors have an idea that some great bottling concern would be glad to get hold of a bottle which could not be refilled, in order to prevent a fraudulent use of their labels for some one's else goods. It is within the bounds of possibility that some big brewing company would be interested in such a device if it could be made as inexpensive as the ordinary blown-glass bottles. A recent letter of *The American Inventor* to the more prominent bottling concerns in the United States brought in every case replies to the effect that the writers were not interested in any such device and would not consider even a successful one. The reason is easily seen. Take the case of the most-often used bottle for illegitimate purposes, which is that holding a certain sauce found on all restaurant tables. . . . The better class of restaurants of course use this sauce new and fresh for their customers, but the numberless smaller eating-houses throughout the country will buy perhaps a dozen bottles of the condiment in question and then continue to refill them after they have been emptied of their original contents. This course injures the bottlers in two ways: it prevents the making of new sales to which they have a right, and gives the user of the sauce a false idea of the quality of goods. At the same time this loss expressed in percentage would seem very small beside the total profits of the concern in question. All non-refillable bottles which have been made so far are many hundred per cent. more expensive than the ordinary blown-glass bottles, which can be had in quantities for less than half a cent apiece. A greater outlay would therefore be required to obtain a bottle which could not be refilled than the loss entailed to the users of bottles by infringement and substitution even when constantly carried on, and this is true not only for sauces, but of patent medicines, beers, wines, and all other liquids.

"It may therefore be confidently stated that there is absolutely no use for a non-refillable bottle, the cost of which will exceed the cost of the glass-blown bottle of the same size by more than twenty per cent."

Weight of the Brain in the Two Sexes.—This has been the object of numerous investigations, but comparative measurements do not always agree. The latest word on the subject is from M. Marchand, of Marbourg, who recently weighed no less than 1,173 human brains. His results, as analyzed in *La Médecine Moderne*, are thus given in the *Revue Scientifique* (July 12):

"The cause of death has more or less influence on the weight of the brain. Among acute maladies, M. Marchand notes diphtheria as a remarkably frequent cause of increase of the brain's weight. From the point of view of age, the mean weight of the brain in the new-born babe, from one to seven days old, is 371 grams [9.8 ounces] for boys and 361 [9.5 ounces] for girls. At the end of the first year the weights are respectively 967 and 893 grams [2 pounds 1.5 ounces, and 1 pound 11.5 ounces]. At the end of the third year the weight of the brain has trebled. From this time on it increases but slowly, especially with girls. It seems to reach its height between nineteen and twenty years in the man; between sixteen and eighteen years in the woman. The mean weight of the brain of an adult male is 1,400 grams [3 pounds 1 ounce] according to Marchand; that of the female brain is but 1,275 grams [2 pounds 10 ounces]. The reduction of the weight due to senile atrophy begins in man at about forty-eight years and in woman at about seventy years, but numerous individual variations are observed. One of the heaviest brains ever weighed was that of the Russian author Turgeneff, which weighed 2,120 grams [4.7 pounds], and one of the lightest was Gambetta's, which scarcely reached 1,160 grams [2.6 pounds]."—*Translation made for* THE LITERARY DIGEST.

The Longest Chain in the World.—"A curious means of moving boats is employed on the river Elbe, and described by United States Consul Cole, of Dresden," says *Popular Mechanics*. "A chain 290 miles long lies at the bottom of the stream, which is too swift to navigate in the usual way. The boats are 180 feet long and provided with 200-horse-power steam-engines which turn a drum fastened on the deck. The chain comes in over the bow,



CHAIN BOAT ON THE ELBE.
Courtesy of *Popular Mechanics* (Chicago).

passes along on rollers to the drum, around which it is wound three times. The chain is then carried to the stern, where it drops back into the water. The steamers tow five barges containing 1,500 tons. On the return trip the chain is dispensed with, the swift current and an ordinary screw-propeller affording a quick passage."

SCIENCE BREVITIES.

"THE first trackless trolley in America will be in operation in Franklin, N. H.," says *Electricity*, "the City Council having granted permission to a company to erect poles and wires for the system between the railroad stations. Work on the new line is to be begun at once. In Germany a line of the sort has been in operation for some time from the old fortress of Konigstein through the Biela valley, the cars running over the highway and street pavements."

"REAR-ADMIRAL RODGERS and the naval board, of which he is chairman, have selected a site for a government wireless telegraph-station on the Navesink Highlands," says *Electricity*. "The tower is to be placed near the north beacon of the famous Twin lights and close to the Postal Telegraph Observatory. This is the first land station selected by the Navy Department for sending wireless messages of an official character. The new tower will be of wood and entirely independent of the American Wireless Company's new tower, which is being built a short distance from the lighthouse."

A MECHANICAL problem that the author apparently believes insoluble is made the basis of a story by Dr. Weir Mitchell in the current *Century Magazine*; but *The American Machinist* says that it is not so hard as it seems. In the tale, a wealthy and cranky mechanical engineer left all his property to a nephew: "This property was found to consist of a collection of gems of fabulous value which were in a safe-deposit vault. Upon the key to this vault being delivered to the nephew, he opened it and found on top of a steel box a letter addressed to himself, which letter contained a list of the gems within the steel box; but the letter also conveyed the information that the box contained, along with the fortune in gems, some of the engineer testator's specially invented high explosive which would be sure to detonate as soon as the lid of the box should be raised. The story goes on to describe the various schemes devised for opening the box without seting off the explosive, all of which were discarded one after another as being impracticable; the final result being that the nephew was driven nearly crazy by his desire to possess the gems—a desire effectually restrained by his further desire to continue living." Now for *The Machinist's* solution, which is simple enough, if correct. It says: "We should simply immerse this box for about twenty-four hours in liquid air, after which we should expect to open it with impunity, because no explosive we ever heard of could be made to explode after having been subjected for twenty-four hours to a temperature of something like —400° Fahr."

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THE RELIGIOUS WORLD.

DO WE NEED DOGMA?

PROF. SAMUEL McCOMB, of the Queen's University, Kingston, Canada, answers this question, both in the affirmative and in the negative. If by "dogma" is meant something hard, rigid and stationary, his reply is No. If, on the contrary, is meant a definite statement of doctrinal belief, carrying with it only the authority of its own reasonableness and readjusted from time to time in harmony with advancing knowledge, his reply is emphatically Yes. He writes (in *The Contemporary Review*, August):

"Genuine Dogma is clothed with *moral* certainty. Its appeal is ethical, its word is 'He that is of the truth heareth my voice.' The divine revelation—the unveiling of God's will and purpose—is not something fixed in stark and rigid outline to be imposed on the intellect by any authority, ecclesiastical or other, it is a living process whose grandest products may be found in Holy Scripture—a process which for us culminates in the Person and work of Christ, who offers himself to each succeeding age for fresh interpretation, for the unfolding of the unsearchable riches of his Spirit."

If it be said that in thus depriving dogma of all external authority, we cut religion loose from its moorings and send it adrift in a boundless sea of speculation, doubt, and uncertainty, Professor McComb points out:

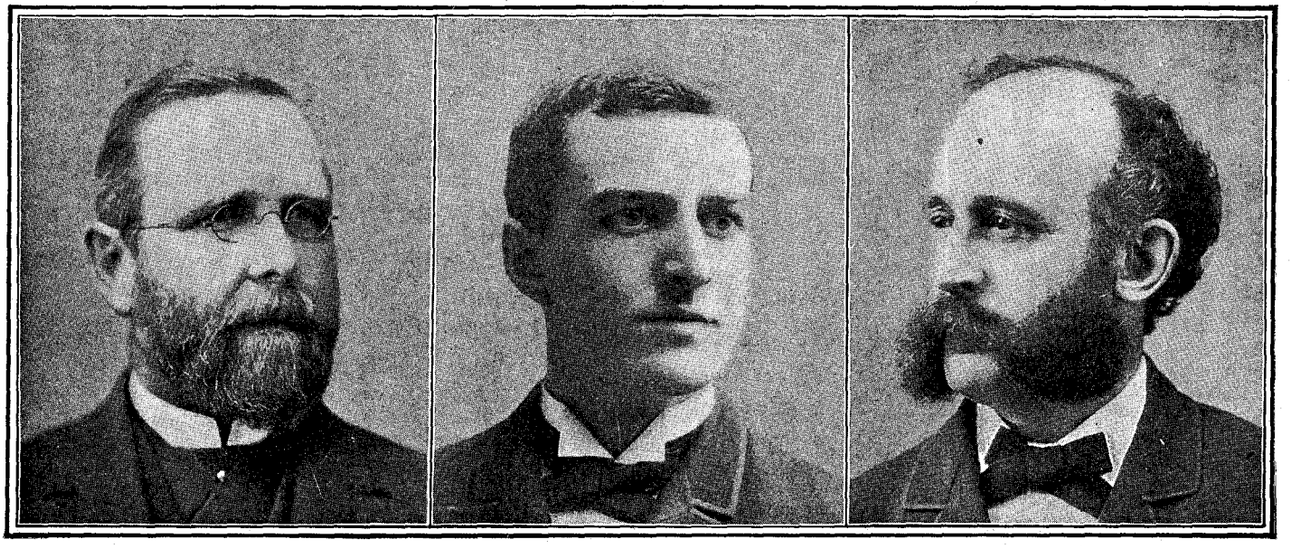
"For centuries men believed that the church was an infallible authority; but at the Reformation the conscience of Europe broke with this theory. In its place the Bible was exalted as the only infallible rule of faith and practise; but the doctrine was never logically realized, for when it was discovered that there was no uniform understanding of the Biblical contents, creeds and confessions were formulated which, as standards of dogmatic truth, take the place of Scripture. And these creeds and confessions in many of their details imply a theory of revelation no longer held by Christian divines. In the last century the ultimate criticism of doctrine was found in reason, or the logical understanding. In the hands of Toland, Tindal, Collins, and their followers, Christianity was not so much explained as explained away; it became a mere republication of what was as old as creation. The question, then, before the church to-day is, Where shall we find a genuine doctrinal standard? The problem, if frankly faced, can admit of one solution only. It is in the Christian consciousness of the individual and of the age that the court of appeal is to be found. In other words, the ultimate standard is the religious consciousness in which all men have a share, enlightened, molded, penetrated, and shaped by the teaching of Christ in the gospels, in the history of the church, and in the illuminating influence of his Spirit. Each age has its own vision of Christ. In the ultimate analysis it is by this vision that all things must be tried. It represents the best conclusions of the age as to the contents of the Bible, the meaning of the world and of life."

"Dogma," continues the writer, "can never fully express the contents of the life, yet must ever seek to do so." Our ideal is "a flying one"; the goal ever recedes as we advance. Professor McComb writes further:

"Here, as elsewhere, the schoolman's maxim is true: *Omnia exeunt in mysterium*. Why then trouble ourselves about dogma if in framing it we are doomed to an impossible task? Because it is an absolute necessity for the integrity of our moral and intellectual life; it satisfies reflective and practical needs. Man is 'a thinking animal,' says Aristotle. 'The key to every man is his thought,' is a striking remark of Emerson. There is an impulse in the mind which urges it to reflect upon its perceptions, emotions, purposes, to seek in them law and order, source and cause. It is an inevitable necessity of nature. We can not rest in religious impressions merely—we must ask, Do they point to a spiritual Reality as their origin and goal? The answer is Dogma. When in some moment of spiritual stress the face of Christ looks out upon us, quelling the power of passion and sending mysterious streams of healing and strengthening influences into the soul, we do not ask How, or Why? But when the fire of feeling cools, and reflection awakes, then we question ourselves: Who is this Christ? Is he divine or human? . . . And whatever reply we make is Dogma."

In concluding Professor McComb casts a glance ahead:

"What now of the future of Dogma? For the traditionalist and the Agnostic alike there is none. To the mind of the former theology is a fixed quantity, eternally unchangeable; its existence is a death-in-life; in the view of the latter, it is slowly but surely advancing to the grave dug to receive it. Neither position will stand the test of criticism. . . . It is a reassuring reflection that now, after the critical labors of such men as Wendt, Weiss, Weizsäcker, and Harnack among the Germans, and of Hort, Westcott, Sanday, and Bruce among British divines, this Agnostic despair of history is no longer possible. Professor Harnack being witness, the fire of the most stringent criticism has failed to dissolve such facts as these: (1) That Jesus claimed to be the Messiah, the prophetically announced Deliverer of God's



JOHN B. DRURY,
Editor of *The Christian Intelligencer*.

EDWARD T. MERRELL,
Managing Editor of *The Advance*.

ALBERT E. DUNNING,
Editor of *The Congregationalist*.

EDITORS OF RELIGIOUS PERIODICALS.—VIII.

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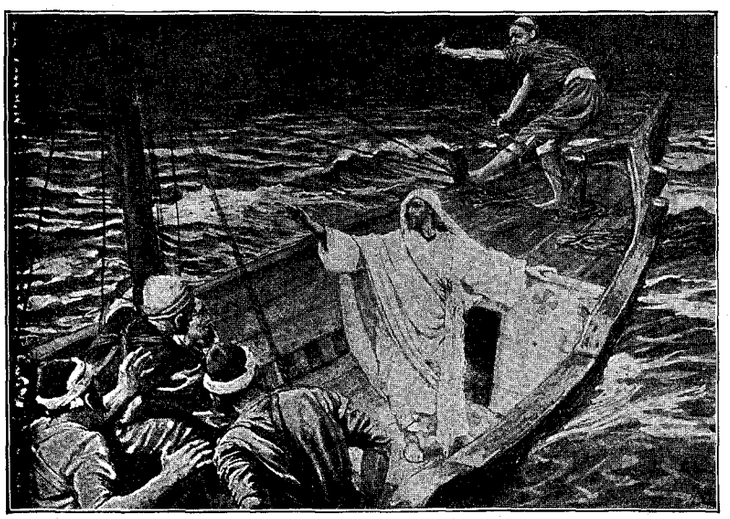
people; (2) that the Logos-doctrine of St. John can not be traced back to Philo; (3) that the marvelous (if not the strictly miraculous) can not be eliminated from the records without utterly destroying them. These positions established, consequences flow from them in the light of which we see theology to be not, as some think, a more or less dexterous manipulation of abstract notions, but a sympathetic interpretation of the realities of history. They give us a fulcrum in the real light of humanity for all our constructive endeavors. Christ is the inspiration of the Christian religion, and therefore the main source of a Christian theology. Theology is thus humanized by the vision of God in the humanity of Christ. Men are asking to-day not, Is there a God; but, What kind of a God is He who is involved in all thought and life; what is the character of the Will behind the universe? Theology answers: Look at Jesus as he lives and breathes in the Gospel history, and you will find God; his reason and heart lie at the center of all things; in him you will discover the clue to the winding mazes of history, the baffling perplexities of thought, the dire mysteries of nature."

TISSOT'S ARTISTIC TRIBUTE TO RELIGION.

JAMES JOSEPH JACQUES TISSOT, who died in Paris on August 9, will long be remembered in America for his paintings of the life of Christ, which were exhibited in our principal cities and are now the property of the Brooklyn Institute of Arts and Sciences. This remarkable series, comprising 350 paintings in oil and water colors and 111 pen drawings, is a unique tribute to the Christian religion and grew out of several years of labor and study in Palestine. "Tissot was not a great painter," observes the Philadelphia *Record*, "and there was nothing of genius in his composition; but he was a painstaking artist of deep religious feeling." The Rochester *Post-Express* says:

"Like Gounod he took a priestly view of his calling. The one composed and the other painted to the greater glory of God. It may be urged that this idea is latent in all really great art work; but, in the case of Tissot, as with Fra Angelico, Fra Filippo Lippi, and Rafael, worship was the artist's inspiration and guiding principle. With Leonardo and Andrea Del Sarto art was its own end; it was not a conscious act of worship. But, just as Gounod wrote one of his masses, seated at a table near the altar, Tissot painted, in Milton's words, 'As ever in his great Taskmaster's eye.' If he had been born in the Middle Ages, he would have been a monk and painted triptychs for the altar or Madonnas and saints for the cloister. His attitude of mind was as devout as that of Browning's 'Pictor Ignotus.' But his method was many degrees wide of that of the pallid painters of the cloister. They idealized; they would have thought it wicked to make the Virgin a typical Jewess, or her Son the precise copy of a Hebrew carpenter."



CHRIST STILLING THE TEMPEST.
(Tissot.)

Tissot, declares the Boston *Pilot*, was "possessed by one overmastering desire—to set before the world the divine Christ as he looked and spoke when he dwelt as a man with men." It continues:

MARY MAGDALENE BEFORE HER CONVERSION.
(Tissot.)

"The work of his earlier art life in France and England was worldly—portraits of the men of the hour, of the reigning beauties, of ballroom scenes, garden parties, etc. Yet in these things, in his fidelity to life and attention to details, he was schooling himself for his real vocation.

"Sorrow turned his heart to high and holy things; he pledged himself to his pictorial Life of Christ, and in carrying out the work he became an influence which must powerfully affect the Christian art of the future.

"A just appreciation of Tissot's work is not easy at first sight The thought of the greater number of intelligent, devout, and art-loving Christians, as to the visible aspect of Christ, the Blessed Virgin, and the Gospel saints, has been inevitably molded by the masters, especially of Italian and Spanish schools of art. They see the Holy Family not against a Judean but against an Umbrian or Andalusian background, and with consistent features and habiliments. Bethlehem, the Temple of Jerusalem, the scenes of the Holy Childhood, of Christ's preaching and miracles, of his sufferings and death, have been so highly idealized that their real aspect seems strange and crude—unseemly almost. Yet, as one gazes, conviction grows, the beauty of the artist's faithful and religious treatment is felt, and the mind and heart are opened to a better understanding of Tissot's great text-book, the Sacred Scriptures.

"There is a so-called sacred art whose realism is repulsive, because of the artist's defect of faith in the divinity of Christ, as in the case of Verestchagin and some of the modern Germans. There is an idealism which, tho inspired by true faith in Christ's divinity, fails to impress us adequately with his humanity—'like unto us in all things save in sin.' But the Christ of Tissot is the Christ whom Peter and John and Magdalen and Martha saw—the Son of God and the Son of Mary, the Resurrection and the Life."

The New York *Outlook* comments on Tissot's characteristics as follows:

"He would not paint the Jesus of the studios, but the Jesus of Palestine. He went to that country not far from the time of Mr. Holman Hunt's sojourn there. Both men were animated by the same incentive, and now that the Biblical scenes painted by them are before the world, we may judge as to the differences between French and English realism applied to the most sacred of all subjects; we may judge also of the differences between art based on Roman Catholic and art based on Protestant principles. Tissot, tho a devout Roman Catholic, offers no trace of dogma in his pictures, yet he frankly accepts certain legends, as, for instance, that of St. Veronica. In the compelling power of com-

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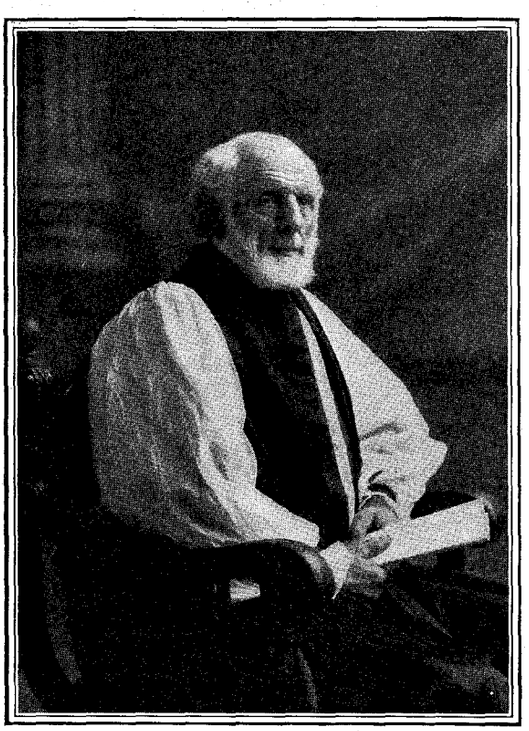
pactness the Tissot pictures will hardly stand alongside the comparative few by Mr. Holman Hunt, but both artists emphasize, in religious painting, the return to nature, fact, accuracy, veracity. If one criticises their works as being sometimes unwarrantedly bound down to detail, one feels, nevertheless, that welcome sense of relief from a previous overemphasis of our Lord's mystical and superhuman life. In the Tissot pictures the real, living boy and man, Jesus, is before us; he breathes, walks, eats, talks, sleeps, broods, advises, plans, is glad, is sorrowful—in a word, he is the Jesus first and foremost of the Here rather than of the Hereafter. . . . . .

"During many years Doré's Bible had been a chief adjunct in popularizing sacred history. Tissot's Bible, however, is not only as bold in conception as was Doré's; it is more vivid in outline, more remarkable in detail. Above all, it gives evidences of conscience, thought, and inspiration."

A REBUKE OF THE RITUALISTS.

BISHOP HUNTINGTON, of the Episcopal Diocese of Central New York, has issued a pastoral in which he rebukes his clergy for giving countenance to "frequent and apparently increasing irregularities in the order and the hours of the Sunday worship of the church." The resulting evils, he declares, are of a serious character. He writes further:

"While the clergy at their clubs and in the newspapers are wondering why the people do not come to church, the people are wondering what they shall find when they get there. By some



BISHOP F. D. HUNTINGTON.
Courtesy of *The Churchman*.

novel fashion the regular established order of divine service is displaced, and some new arrangement is set up; a fraction of the congregation is invited to come to an 'early' service, somewhere between 5 o'clock and 10 in the morning, and the rest of God's children are told that they are to have no chance to say their prayers and confess their sins, and hear God's word, and thank Him for His blessings, together, as the church has provided and expects. So some of them sleep in their beds and some read the Sunday newspapers, and some dawdle and gossip. Ask them why they don't go to church, and they answer that they don't know what is going on there.

"To offset the injury there is no religious advantage or profit in these shiftings whatever. Piety is not deeper. Righteousness is not more practised. Business men are not more scrupulous. Children are not better bred and taught. Women are not more devout mothers or housekeepers. Families and individuals in this church are entitled to the benefits of public worship at 10:30 or 11 o'clock every Sunday forenoon, if there is a church anywhere within reach. They have a right to hear there the entire service of morning prayer, Holy Scriptures, prayers, the collects, Gospel and epistle for the day, and the litany at least once every month and on each Sunday in Advent and Lent. You will not improve on this venerable and hallowed privilege by any ecclesiastical whim. The wardens and vestries have a right to complain that they are defrauded, and it becomes a duty of bishops to make visitation inquiry why this benignant provision is withheld from them. . . . . .

"The church wants character more than it wants ceremony, and it wants humble loyalty more than it wants to be mended or decorated. If individualism is to determine what sober and venerable usages are to be swept aside by the new incumbent, no sooner is a novel fashion set on its feet than the next dictation may turn it out of doors. The rather recent publicity given to the liturgic circumstances that the three great offices, the litany, morning prayer, and Holy Communion, are distinct works mischief if it cuts off any one of them."

Bishop Huntington's letter is regarded as significant, because emphasizing a tendency which has been very apparent for some time in the "High-Church" party of the Protestant Episcopal church. This tendency is strongly marked in the pages of the Milwaukee *Living Church*, which argues for the use of the word "Catholic" in place of "Episcopal," and favors the "early Eucharist" which Bishop Huntington condemns. It is worth noting, however, that these concessions to Roman Catholic practise do not appear to meet with the approval of the Roman Catholics themselves. In an article on "Insincerity in Anglican Controversy," in the current issue of *The Messenger* (New York), a member of the Jesuit order, the Rev. Henry Woods, takes the ground that the High-Church party is in a false and indefensible position, because it can not practise Roman Catholic customs without offending against the plain rules and doctrines of the Anglican Church. And the New York *Freeman's Journal* (Rom. Cath.) says:

"Ritualism is essential Protestantism, having the same mental attitude and principle of action based on private judgment, the quicksand of dissent. It was the mental attitude of Protestantism that framed the thought of the stubborn, rebellious ritualistic mind, and its principle of action has now brought upon it irretrievable disaster. Indeed, the end was foretold from the beginning. All the issues of ritualism have demonstrated its essential Protestant nature, whether it was the case of the Rev. Arthur Tooth incarcerated for rebellion in Carlisle jail, the Rev. 'Father' McConachie fighting the bishops in St. Albans, Holborn, or the present set in London defying ecclesiastical authority. Their mental attitude and principle are one with those of the redoubtable John Kensitt.

"Ritualists put themselves in training for their downfall at the start, and ever since have been warming themselves around the smouldering campfires of the Reformation."

The New York *Sun* makes extended editorial comment on the "very notable" episcopal rebuke of Bishop Huntington, and prophesies that it is "not likely to be effectual in restraining the clergy to whom it is administered." The same paper continues:

"The 'irregularities' so offensive to him and so injurious to the Episcopal church, in his estimation, are due to a conviction devoutly and even passionately held by them that the Holy Communion, or 'the Supper of the Lord,' as it is described in the Thirty-nine Articles, is a veritable sacrifice and not a bare commemoration of Christ's death; or, to use the words of a ritualistic tract in defense of the reservation of the Holy Eucharist, 'the body of our Lord is a true object of worship.' That is, they believe in the Real Presence; and that their numbers and their relative strength in the Episcopal Church are increasing ominously is indisputable. The popular tendency, too, seems to be

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toward a splendor of ritual which has its justification only in the conception of a sacrifice at the altar. . . . . .

"Splendor of ritualism, with all its symbolic implications, is a feature of the Episcopal churches which seems most to satisfy the popular taste or religious conviction of this time, Bishop Huntington to the contrary notwithstanding. Even in Baptist, Methodist, and Presbyterian churches ritualistic features have been introduced. The religious tendency is toward medievalism; but at present it seems to get its impetus very frequently from estheticism merely, rather than from any new and deep religious conviction."

SWAMI VIVEKANANDA ON THE PROBLEM OF EVIL.

SWAMI VIVEKANANDA, whose death was reported a few days ago from Calcutta, India, gave much consideration during the latter part of his life to the philosophic aspects of the Vedanta religion with which his name has come to be so prominently associated in English-speaking countries. In his last lectures, which have been published in book form by the Vedanta Society of New York, the Swami addresses himself to natures of the philosophic turn of mind, which feel that they must have the sanction of logic and reason for every belief. Among the problems with which he deals is that of the existence of evil in the world, and this he treats in an exposition of the Hindu word "mâyâ." He declares:

"When the Hindu says the world is *mâyâ*, at once people get the idea that the world is an illusion. This interpretation has some basis, as coming through the Buddhistic philosophers, because there was one section of them who did not believe in the external world at all. But the *mâyâ* of the Vedanta, in its last developed form, is neither idealism nor realism, nor is it theory. It is a simple statement of facts—what we are, and what we see around us."

Our whole life, observes the Swami, is a thing of apparent contradictions. There is the contradiction in knowledge. The problems which are nearest and dearest to man are calling on him day and night for a solution, but he can not solve them because he can not go beyond his intellect. There is the contradiction in human temperament. With every breath the impulse of man's heart bids him be selfish. At the same time, there is some power beyond him which seems to summon him to a course of unselfish conduct. Then there is the contradiction in death:

"The whole world is going to death; everything is dying. All our progress, our vanities, our reforms, our luxuries, our knowledge have that one end—death. That is all that is certain. Cities come and go, empires rise and fall, planets break into pieces and crumble into dust, to be blown about by the atmosphere of other planets. Thus it is going on from time without beginning. What is the goal? Death is the goal of everything. Death is the goal of life, of beauty, of power, of wealth, of virtue, too. Saints die and sinners die, kings die and beggars die. They are all going to death, and yet this tremendous clinging on to life exists. Somehow, we do not know why, we have to cling on to life; we can not give it up. And this is *mâyâ!*"

Christian philosophers would have us believe that the evil and the suffering in the world are transient things; that evil is being continually eliminated, and that at last there will remain only good. With such a view the Swami takes issue. He says:

"The prosperity of the Christian nations depends on the misfortune of non-Christian nations. There must be some to prey upon. Suppose the whole world were to become Christian, then the Christian nations would become poor, because there would be no non-Christian nations for them to prey upon. . . . Animals are living upon the plants, men upon animals, and, worst of all, upon each other, the strong upon the weak; this is going on everywhere, and this is *mâyâ!* What solution do you apply to this? We hear every day of such and such explanations, and are told that in the long run it will be all good. Suppose it be possible—which is very much to be doubted—but let us take it for granted, why should there be this diabolical way of doing good? Why can not good be done through good instead of through these diabolical methods? The descendants of the human beings of to-day will be happy; but why must there be all this suffering now?"

It is generally assumed that good is an increasing quantity and evil a decreasing quantity; but even this assumption the Swami challenges. He points out that the savage, if he was cruder than the civilized man, was also healthier and more normal. It can not be forgotten that with man's growing susceptibility to happiness has increased his sense of misery, until to-day there are more avenues opened to pain than ever before. Machines have made commodities cheaper, but they "are crushing down millions, that one may become rich, making one richer than others, and thousands at the same time poorer and poorer, making

SWAMI VIVEKANANDA.

slaves of whole masses of human beings." "Nor can this state of things be remedied," declares the Swami. He continues:

"We may verily imagine that there will be a place where there will be only good, and no evil, that there will be places where we shall only smile and never weep. Such a thing is impossible in the very nature of things, for the conditions will be the same. Wherever there is the power of producing a smile in us, there lurks the power of producing tears in our eyes. Wherever there is the power of producing happiness in us, there lurks somewhere the power of making us miserable."

In view of these statements, it may be asked: What, then, is the use of religion? What is the object in doing good? The Swami replies:

"The answer is, in the first place, that we must work in the way of lessening misery, for that is the only way of making ourselves happy. Every one of us finds it out sooner or later in our lives. The bright ones find it out a little earlier, and the dull ones a little later. The dull ones pay very dearly for the discovery, and the bright ones less dearly. In the second place, apart from that, altho we know there will never come a time when this universe will be full of happiness and without misery, still this

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is the work to be done; altho misery increases, we must do our part at the same time. Both these forces will make the universe live until there will come a time when we shall awake from our dreams and give up this building of mud-pies. . . . In this life, with all its miseries and sorrows, its joys and smiles and tears, one thing is certain, that all things are rushing toward their goal: and it is only a question of time when you and I, and plants and animals, and every particle of life that exists must go into the Infinite Ocean of perfection, must attain unto freedom, unto God."

CAN PSYCHOLOGY EXPLAIN THE PHENOMENA OF SPIRITUALISM?

SPIRITUALISM has long claimed to be the only religious philosophy which furnishes incontrovertible evidence regarding the nature and existence of a future life. Its point of view on this subject is almost invariably repudiated by the Christian church; and yet, as is pointed out by a recent writer, there is no necessary inconsistency in the doctrines of Christianity and of Spiritualism. Granting the immortality of the spirit, it is not unreasonable to suppose that the spirit might be able to return and establish relations with its kindred on earth. So at least thinks Dr. E. H. Noble, of Elmira, N. Y., who has been studying the phenomena of Spiritualism. He intimates further that the attitude of the church toward Spiritualism is not, as a rule, a convincing one, and that other than religious standards must be employed in order to reach satisfactory conclusions. He writes (in the Elmira *Gazette*):

"It was not until recent years that science turned her attention to this important subject. So antagonistic was the church to the phenomena and so bitter her persecution of those engaged with or recognizing them, that scientific men partook of the prejudice and joined in the oppression. With the advance and spread of education prejudices have been cleared up, false theological barriers have been torn down, and, while there is still abroad skepticism as to psychic manifestations and prejudices based on false conceptions of the true religion, the thinking classes have been at work and the foundation of the new science is already laid."

The "new science" by which Dr. Noble would test the doctrines of Spiritualism is that of psychology. "The phenomena with which psychology has to deal," he declares, "are so closely allied to, it may be said identical with, those encountered in the spiritualistic field that the investigator at once recognizes their relationship." Can this science, he inquires, show how one stranger can divine another's inmost thoughts and describe to him events relating to that person of which, by no known possibility, he could have had knowledge? If the theory of thought-transference or telepathy be accepted, Dr. Noble believes that this question may be answered in the affirmative. He says:

"Thought-transference probably occurs consciously, in all people occasionally, and almost constantly in all people unconsciously. Every day impressions are stored in our minds from those intimately connected with us by the ties of love or friendship, of which we know nothing. Only occasionally is the impression strong enough to force its way through the mass of business and other cares which constantly demand our thought, then usually in some quiet moment when the mind is at rest, or, perchance, in a dream. Then, we are astonished when later we learn our fancy or our dream was true. Is it strange? Do we not from comparatively simple mechanisms flash on invisible ether-waves, communications from continent to continent? Shall we, then, deny to the most wonderful, complicated construction of an Infinite Creator—the human brain, charged with all its mysterious forces, powers we know belong to senseless metal—that of winging its love-messages through space to other minds attuned to its thrilling vibrations? We believe not. Thus are our minds supplied with knowledge of others all unknown to ourselves."

"The highest type of thought-transference," continues Dr. Noble, is found in the hypnotic state, when "every avenue of approach to the brain is cut off save that unknown sense which opens mind to mind." The writer adds:

"With this knowledge it will be seen how, merely by the process of mind-reading, we are astonished by a recitation of events, descriptions of places, or any other facts in our possession, which could not possibly have been known to the one relating them. They may even go so far as to tell us of our distant or departed friends, things we did not even know ourselves, consciously, through their ability to read those impressions that came to us from our loved ones, which never rose to our conscious knowledge."

Regarding the mechanical phenomena of Spiritualism, as manifested in rappings, table-tappings, planchette writing, etc., Dr. Noble declares:

"There is no doubt of the occurrence of these things. That a table will tip without visible aid and answer questions intelligently, as will also the planchette, any one can demonstrate to his satisfaction easily. Some mediums give quite remarkable exhibitions of power over inanimate objects. Just how, and by what laws, this is accomplished we are entirely unable to say. Psychologists are inclined to believe, and some positively assert, that mind has the power to act upon matter without the aid of material objects and through space. To the writer the idea is not unreasonable. He is further inclined to the view that through some not understood way the messages received and answers given by material objects come from the so-called subconscious mentality of the individual whose mind is operating. The principal reason for this view is, that observation has taught him that, in matters unknown to some one present at the test, the responses are as apt to be inaccurate as otherwise. Were the communication from a departed spirit, there should be no error."

In conclusion, Dr. Noble observes that he has the utmost respect for his spiritualistic friends, and believes them to be "earnest, conscientious, and an example to other religious sects in enthusiasm and zeal." If he finds himself unable to follow them in the central theme of their doctrine, "it is from no prejudice or distrust of their fairness, but rather from the conviction that we are not justified in accepting as supernatural that which science seems in a fair way to demonstrate to be entirely within the realm of the natural."

RELIGIOUS NOTES.

ROBERT LOUIS STEVENSON'S Bible and his mother's book of Psalms and Hymns have been recently bought in Samoa by Lieut. Edward Safford, of the United States navy. It is said that the notes and markings in the Bible are especially full and interesting.

AT a rabbinical conference held in New York during the first week in August a permanent national organization was formed, to be known as the United Orthodox Rabbis. This association will have entire charge of the licensing of rabbis, as well as the control of the rabbinical colleges and schools throughout the country.

THE annual session of the American Federation of Catholic societies in Chicago was attended by over 600 delegates. Bishop McFaul, of Trenton, N. J., and Bishop Messmer, of Green Bay, Wis., were the two most prominent figures in the convention proceedings. *The New World* (Rom. Cath.), which published daily editions during the days of the conference, declares it to have been "the most important gathering ever assembled in Chicago."

FROM Manila comes the news of the organization of a "Philippine Catholic Church," in defection from the Roman Catholic Church, with Governor Taft, Aguinaldo, and Luencamino among those nominated as honorary presidents. This piece of intelligence is not received very seriously in the United States. Says the Boston *Transcript*: "We do not think the Pope will be at all disturbed by the news or that the cardinals will discuss it in whispers. It looks like an impudent little challenge from an impotent source; in fact, so contemptible that it is likely to die a-borning without even receiving the honor of an obituary."

ACCORDING to the Chicago *Tribune*, there is an evangelist "going about from church to church" in the northern part of Illinois on these terms: "Forty dollars a week and fifty conversions guaranteed, or money refunded." This means converts guaranteed at something less than a dollar a head. The Macon *Telegraph* comments: "The attitude revealed would be blasphemous but for the curious conviction well known to exist in unreflecting minds, that to secure a ticket of admission is not a matter of cultivating a heavenly character, but a matter of professing belief in the dogmas of this or that sect."

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FOREIGN TOPICS.

THE TRAFFIC IN WOMEN.

SO profoundly stirred is European opinion by the revelations made at the recent international congress in Paris for the suppression of the world-wide traffic in women, that another gathering of the sort, representing the leading countries, is to be held in Frankfort-on-the-Main next October. The chamberlain of the German Empress, Count von Keller, has been placed at the head of a committee having the arrangements in charge. The original policy of reserve on the subject of the soul-traffic has been abandoned, as such reserve plays into the hands of the agents of this commerce, who are well organized, have large financial resources, and have built up a system of perfect adaptability to their ends. Every avenue of publicity is now sought by the antagonists of the traffic, who consider the present popular ignorance on the subject one of the weapons of the enemy. Says the *Frankfurter Zeitung*:

"The traffic in maidens is nowadays as well organized as was in a former period the trade in negro slaves. It has its exchanges, bureaus of distribution, agents, and price-lists. In the latter the quotations vary according to the country of origin. Only the Jewish article remains at a uniformly high price. It is almost an ironical compensation for the hatred with which the Jew is everywhere pursued that the Jewish maiden is invariably given the preference in every human traffic mart. This circumstance has led the rabbis of Berlin, Rome, Frankfort-on-the-Main, Hamburg, and Vienna to address periodical warnings to their people since 1898, in which the facts are brought to their attention and all persons suspected of complicity in the infamy are recommended as subjects of a rigid boycott. . . . Even into Russia, where the entrance of Jewish women is forbidden, the importation of Jewish maidens is extraordinarily great, for the agents of the commerce have found in Hamburg a clergyman to baptize the victims. Other ways and means are also within reach to smuggle in the unfortunates. Italy serves the agents as a peculiarly available transit station. From Genoa some 1,200 victims are sent annually to South America."

The charge is made with circumstantiality and detail that the Camorra of Naples, "the Italian Tammany Hall," has furthered the traffic in many ways. The same thing is said of the Sicilian Mafia. Cities in the United States form important way-stations of the trade. Our authority proceeds:

"In South America matters are at their worst. The go-between, who takes over a party of 'servants,' loses no time during the trip across. He ingratiates himself with the most attractive, who may be planning to join their relatives, and hoodwinks them into landing at Montevideo when their destination is Argentine, or the reverse. Thus they are in his power. The Baroness of Montenach spoke in Buenos Ayres alone with over 2,200 such victims of deceit. Most of them were Italians. In Buenos Ayres and in Rio Janeiro the ill-starred thoroughfares Calle Juan and Calle Lavalle are, as a result of this state of affairs, known as the 'Calle Sangre y Lagruna'—streets of blood and tears."

The President of the French Republic is very highly praised by the *Vossische Zeitung* (Berlin) for a recent energetic address he delivered on this subject. "He deserves," it declares, "the gratitude of all friends of humanity." The German paper urges a more general agitation of the matter, saying:

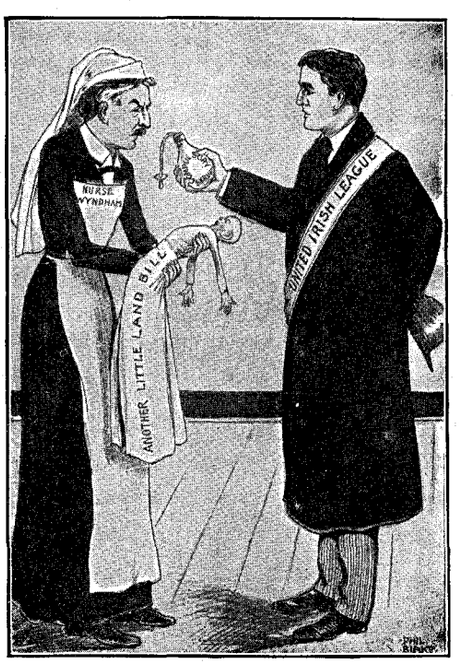
"We now know what portions of eastern and western Europe are most frequented by the exploiters of the soulless commerce. We know, too, what steamship lines are most employed in the promotion of this trade, and in what parts—especially of South America, South Africa, and East Asia—the victims are landed. A traffic that has attained the proportions of a world-commerce can not, in spite of every effort that may be made to guard its secrecy, be shrouded in such mystery that there is no way of circumventing it. But the measures of one nation only are powerless, altho international action, by means of which the authorities of the various countries may cooperate with one another, can not fail to attain the end desired."

The same paper notes that certain "half-barbarous lands" refuse to cooperate in "this work of humanity," but such resistance will be impotent, it thinks, in the face of common action by the great Powers. But this view is not shared by the *Kölnische Zeitung*, which takes a gloomy view of the outlook and says suppression of the traffic is "possible but not very probable." It observes also that "it is noteworthy that America was not represented at the recent conference in Paris," adding:

"America is a most important way-station for the traffic in these white wares. It has been repeatedly proved that traders

WHEN LEAGUE MEETS LEAGUE.

—*Punch* (London).



THE CURE FOR THE RICKETS.

NURSE WYNDHAM: "Isn't it a darling?"
U. I. L.: "It wants a lot of this syrup."
—*Weekly Freeman* (Dublin).

TWO PICTURES OF IRELAND.

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in souls supply themselves there with false papers [passports?] in order by means of them to practise the most ingenious deceptions upon females whom they accompany to the New World."

The objection that exposure of the traffic is a means of pandering to a tase for sensationalism is considered by Paolucci de-Calboli in an elaborate study of "the white slave trade," that appeared recently in the *Nuova Antologia* (Rome). The writer considers this objection inadequate, and deplores the policy of silence which he says is mainly responsible for the growth of the evil.—*Translations made for* THE LITERARY DIGEST.

THE AMERICAN RUSH INTO CANADA.

THE movement of what may be termed pioneer population into Canada's farming region from the United States has attained very great proportions. Canada now receives more immigrants from this country than she does from any other land on the globe. This new and growing element within the Dominion border is thoroughly American. Will it Americanize Canada? There are various answers. Canadian papers in Toronto, Montreal, and Ottawa say no. Goldwin Smith and some European papers say yes. *The Daily News* (London) remarks:

A CANADIAN CARTOON.

HON. J. ISRAEL TARTE: "I've given the old man the scare of his life."
—*The Evening Telegram* (Toronto).

"If Canada is to be 'the granary of the empire,' the enterprising American farmer means to share in the profit. The extent to which emigration from the United States to the northwest part of Canada has developed within the last lustrum is one of the most remarkable facts in the recent history of the Dominion. It is almost suggestive of a gold 'rush.' Lord Burghclere stated in the House of Lords yesterday that last year the number of settlers from the States was 50,000; this year it was calculated at 200,000. This would indeed be 'startling' if it were true. It would suggest an 'Outlander' problem of vast proportions for Canada."

The subject has been taken up in Canada in a rather serious spirit, and the general tendency there is to ignore the political consequences which the movement may have. Some observers call the development a "boom" pure and simple, whereat *The London Advertiser* (Ontario) says:

"In the first seven months of the present year it was estimated that over 5,000,000 acres of land in Manitoba and the Northwest Territories had been sold to American citizens. The greater portion of it had passed into the hands of syndicates with large capital, who were selling it in blocks up to 10,000 acres, but nearly a fifth of it had been sold or given in the form of homesteads to small American farmers, who had come in from Minnesota, Iowa, or Dakota. Next year it was expected 100,000 settlers from the United States would locate in Canada. . . . The Canadian Northwest has been the seat of a flourishing agriculture for a good many years, and the experience of Americans who have already settled there, and have been raising good crops and making comfortable homes for themselves, is one of the reasons why the country is now attracting thousands from over the line. What the [Chicago] *Tribune* says about the climatic dangers is just as applicable to the Dakotas as to the Canadian territories. In fact, the advantage is in favor of the territories, which are free from blizzards, cyclones, and other Dakota specialties. As to the collapse of the so-called land boom, it is possible American speculators may overdo it and bring about a temporary reaction, but the bona-fide settlers, who purchase good land at the prevailing low prices, are taking no great risks."

That the American movement into Canada will continue, and that it will exceed the immigration into other countries, is a conclusion arrived at by Sanford Evans in an article published by *The Industrial Canada*. Mr. Evans is editor of *The Telegram* (Manitoba), which paper says:

"With almost no exception the papers of the United States have treated very cordially the movement of population toward the Canadian West. They recognize its full significance and see that it is going to make Canada a most formidable and probably successful rival in the production of grain and cattle for the world's markets. Still they believe the movement inevitable, and they are setting to work to make the best of it and are showing a broad spirit. For their attitude they are now being taken to task by a firm of real-estate dealers which is interested largely in lands in the United States. In a circular letter this firm contends that the papers of the United States should not write so much about Canada, but should patriotically turn their attention to those parts of the United States which yet remain to be filled up."

On the heels of this first invasion has followed an invasion of American agricultural-implement manufacturers, as well as of other producers. "The dilemma of the Canadian manufacturer is rather serious," declares *The Herald* (Montreal):

"The American implement makers evidently believe the Canadian Northwest is going to develop very fast. On no other hypothesis could their sudden interest in the question of Canadian branches be accounted for. A Chicago paper gives the names of a dozen great firms who are said to be preparing to set up in Canada, and affirms that thirty others are making similar preparations. It is very natural they should, for those American farmers who are going into the Northwest by thousands have always used the machinery made by these firms, and the farmers must either be followed or their trade be lost. . . . There is a good deal of wisdom in the statement made by Lord Avebury to Mr. G. W. Ross, that our best chance of holding our own with the States lies in keeping our tariff down as low as our situation will permit. As usual, it is the practical Americans who are coming in to teach us by their example what is the real strength of our position."

The Americans who are rushing into Canada will make money by raising crops. That money ought to be spent in Canada, not in the United States. The right kind of a tariff will arrange all that. Thus argues the Toronto *World*. But Goldwin Smith, in a study of the subject published by the London *News*, says:

"No imperial Zollverein can tear Canada away, commercially or industrially, from the continent of which nature has made her a part. Continental trade is always beating against the barriers which monopolist tariff-makers set up. If in the United States the interests of the people should ever triumph over monopoly, the connection between the two countries will be complete. In their products they supplement each other. The circulation of industry through the continent, in spite of labor laws, follows the lines of nature. There are now three millions of Canadians, or their children and grandchildren, south of the line. The enterprising youth of the British provinces go in perpetual exodus to the great centers of employment in the American cities. The redundant population of French Canada overflows into the manufacturing towns of New England. On the other hand, American miners and adventurers people British Columbia, and the American farmer from Northwestern States, where land is now becoming comparatively dear, is peopling the Canadian Northwest. This will go on, and in time produce political effects. You may struggle against nature and for a time partly thwart her, but in the end she will have her way."

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A GREAT CHANGE IN CHINA.

THE Chinese Government has agreed to the abolition of likin. Likin is an importation tax arbitrarily imposed by the Chinese upon goods brought into their country. It is levied and collected over and over again upon the same merchandise at any point of transit through China. If a federal judge in the United States could levy a duty on all goods that came into his judicial district, and if every other federal judge could impose another tax on the same goods as they were brought within his jurisdiction, we should have a system of likin to perfection. As the London *Times* explains:

"There is a limit on the amount of this tax payable at any one barrier, but there is no limit on the number of barriers which may be set up on any trade route, and consequently no limit on the total payments which may be demanded during the transit of any particular bale of goods over that route. As an instance of the extent to which the creation of barriers has been carried, it may be mentioned that no less than ten may be found in the eighty miles between Shanghai and Su-chau. The dues, the extortions, and the delays at these barriers simply choke the trade of a country whose salvation can lie only in the development of her foreign trade. The natural resources of China are immense, and the frugality, industry, and trading instincts of her people are proverbial. But the system of internal taxation on trade has hitherto stunted its natural expansion."

The great surprise of the situation is that the mandarins or viceroys should have consented to the abolition of likin, which is a revolutionary proceeding. It is taken for granted that Sir James Mackay, the British commissioner, who negotiated with the viceroys, gave them something in the way of an equivalent. This equivalent is stated by *The Spectator* (London) to be "a surtax upon the customs duties already leviable, which is to be retained for the purposes of local administration":

"If the Chinese intend to observe this agreement faithfully, they have, in fact, granted free permission to Europe to trade freely with the empire, subject only to duties settled by negotiation, and the last barricaded market in the world is fairly thrown open to commercial enterprise. How great that market may become can only be tested by experience. The huge figures of the population may misguide us, for the mass of that population is very poor, it is thrifty beyond European experience of thrift, and it has learned in ages of civilized poverty to do without much that Europeans consider almost essential to endurable living. It is, moreover, a clever population, and may learn with unexpected rapidity to use the machinery driven by associated labor upon which Europe depends for its commercial supremacy. A Chinaman, if decently paid and guided by a sufficiently competent brain, can make nearly anything. There seems, however, to be no reason why the sea-borne trade of the empire should not rival that of India, taking head for head of the population—that is, why it should not in a very few years exceed two hundred millions sterling a year, or three times the total existing trade of China. That would not bring fortune to everybody, as some enthusiasts appear to imagine, nor would it guarantee full time to all the looms of Lancashire; but it would be a perceptible addition to the volume of trade between Asia and Europe, and it might, if the Chinese produced a few more articles which Europe needed or wished for, develop into very large proportions indeed. And we think the chances are that they will faithfully keep their agreement. They are fairly upright about pecuniary bargains, they have no wish for another fierce quarrel with Europe before their military system has been reformed, and under the agreement the viceroys are to benefit by every increase of trade. Unless all considerations alike of policy and self-interest are overwhelmed by a rush of anti-foreign feeling in the dynasty or the populace, the statesmen will, we think, try to adhere loyally to their bargain."

There is some disposition on the part of the continental press to regard the abolition of likin with suspicion, because it was arranged by Great Britain. But the *Temps* (Paris), organ of the French ministry of foreign affairs, condemns such a distrustful attitude, and declares that it is the duty of the European Powers to be as one in this matter:

"It is important that the Chinese perceive as little as possible the divergences of the European Powers. It is desirable even to make every sacrifice compatible with the higher interests of each country for the maintenance or the reestablishment of a harmonious concert and a perfect agreement. Next, it is the duty of the representatives of a civilization which professes and believes itself superior to that of the disciples of Confucius and Lao-Tse to do everything possible to assist the party of progress in China, to assure the success of reforms advocated by the enlightened mandarins, and to efface from the Celestial mind the impression of a flock of birds of prey hovering over a corpse."

CHINA'S COIN INDEMNITY.
The Yellow Man wants to pay in White Metal. —*Ulk.*

Unfortunately for this point of view, the disagreement as to whether China shall pay her indemnity in gold or in silver is growing acute. The European Powers are generally upholding one contention, while China, supported by the United States, asserts another.—*Translation made for* THE LITERARY DIGEST.

THE GLORIFICATION OF KITCHENER.

THERE is something very striking in the unanimity with which Lord Kitchener is hailed in the English press as the greatest military man of his day. German newspapers have been saying over and over again that England can not be considered a military power in any strong sense. That, according to Berlin, was the grand lesson of the Boer war. But the superb triumph accorded to Kitchener in London early in July was primarily designed to acknowledge his work in making British arms supreme. Great Britain certainly thinks herself a great military power, and Kitchener is regarded as the embodiment of that power. Says the London *Times*:

"We are still too near the war, and too much cumbered with the details of the campaign, to do full justice to the great qualities which, joined to indomitable courage and devotion to duty, have enabled Lord Kitchener to carry out his gigantic task. Time is required to throw great events and great achievements

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into their proper perspective, and to reduce to their true proportions the accidents which to contemporary vision are apt to obscure the essentials. This is all the more true when, as in the present case, the conditions are such as to preclude the brilliant exploits which instantly appeal to the most superficial observer. There was no room in the phases of the conflict which Lord Kitchener had to carry on for the decisive strategy and the conclusive victories which afford the historian the purple patches of his narrative. But the final achievement is patent to all of us, and it needs no more than moderate imagination to picture in some not wholly inadequate manner the tremendous burden of directing a campaign over half a continent, the bewildering complications putting a perpetual strain upon the intellect, and the heartbreaking discouragements which might well have reduced a feebler nature to despair."

The gigantic nature of the task accomplished by the favorite soldier of Great Birtain is thus set forth:

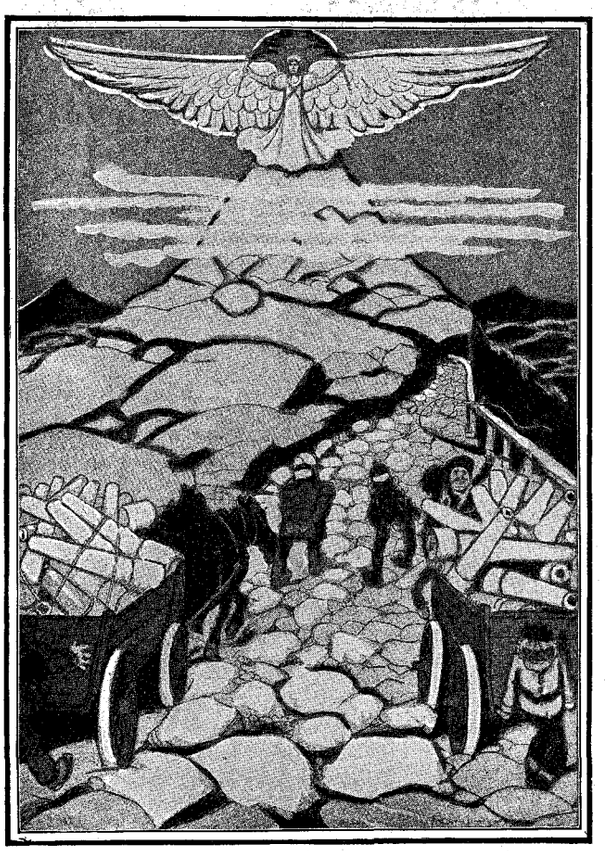
"Lord Kitchener had to organize his army a second time and upon novel principles. His material was admirable as regards courage and devotion, but it was very imperfect from the point of view of training, mobility, and adaptability to novel work. He labored hard to produce an army having the mobility and intelligence required to cope with the elusive tactics of an enemy entirely at home in a country offering almost insuperable difficulties to our troops. He partially succeeded, but probably no one but himself will ever thoroughly understand what that partial success cost him. His success could never have become more than partial, and at length he hit upon a plan by which an army largely immobile could cope with one entirely mobile. He used his immobile troops to form artificial frontiers, against which the enemy could be driven by the mobile portion of his forces. It was a heavy task, but he had found the solution of the problem, and the Boers were quick to recognize the fact. They saw in the blockhouse line and the drive the end of their struggle, which depended all through upon unlimited power of evasion."

Kitchener's personal qualities are all of the unsensational and quiet kind, says the London *Daily News*, which opposed the war but glorifies Kitchener thus:

"The real achievements of Lord Kitchener lie not in any specific actions either then or since, but in the steady application of patient pressure to the task of subduing the country. It was not a task to desire. We doubt whether Lord Kitchener would himself have chosen the work of crushing out the freedom of two small republics. But the political aim was not of his choosing, and we can only judge a soldier by his efficiency in carrying out a task set to him. Lord Kitchener was given the task of bringing the Transvaal and Free State under our rule; and all we can say is that he has done it with as small an amount of malice or vindictiveness as was probably possible. The dark episodes of the concentration camps and the hanging of rebels in Cape Colony are blots on his victory. But even there it is fair to lay the blame chiefly on the political directors rather than on the soldier who had to carry out aims essentially ruthless and inevitably cruel."

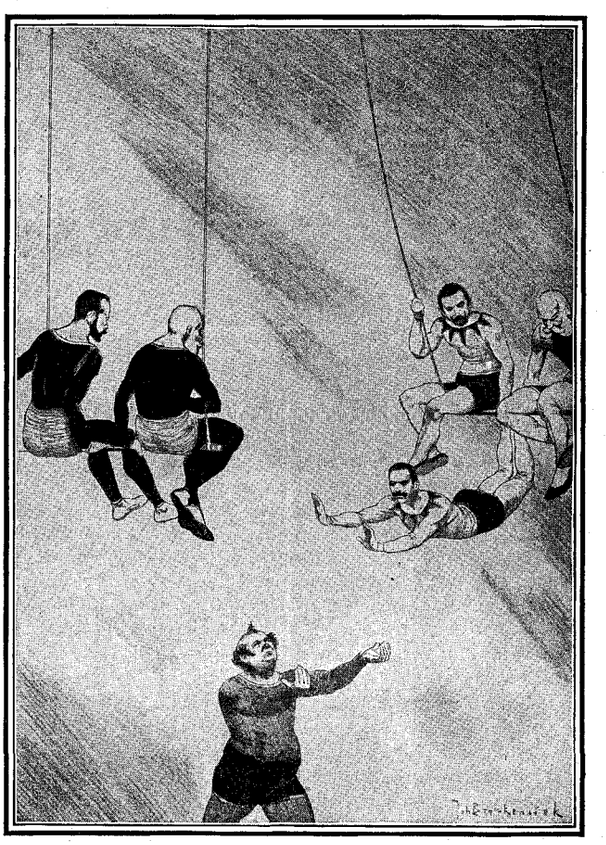
The Saturday Review (London) caps the climax in the neatest way possible, thus:

"Among successful men of action there is not the faintest doubt that he dominates the scene to-day; and, setting politicians aside—tho we do not imagine that the strongest of these could be held successfully to match him—no one seems likely to take his place to-morrow as a world figure, save possibly the German Emperor."



CIVILIZATION.

European preparation for world peace. —*Ulk.*



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WILLIAM II. AND FRANCIS JOSEPH: "We won't let you fall!"
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JOHN BULL.: "Come to my arms!"
VICTOR EMMANUEL II: "Dear, dear, you are all very polite!"
—*De Amsterdammer Weekblad voor Nederland.*

WORLD POLITICS IN CARTOON.

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BOOKS RECEIVED.

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"Mathew Arnold."—Herbert W. Paul. (The Macmillan Company, $0.75.)

"Neither Bond nor Free."—G. Langhorne Pryor. (J. S. Ogilvie Publishing Company, $1.)

"Remembered Days."—James B. Kenyon. (Eaton & Mains, $1.)

"Kings of the Queensberry Realm."—W. W. Naughton. (The Continental Publishing Company.)

"Every-day English. Book One, for Intermediate Grades."—Jean Sherwood Rankin. (Educational Publishing Company.)

"The Lawson History of the America's Cup."—Winfield M. Thompson and Thomas W. Lawson.

"The Quest of Polly Locke."—Zoe Anderson Norris. (J. S. Ogilvie Publishing Company.)

CURRENT POETRY.

Midsummer's Day.

By HARRIET PRESCOTT SPOFFORD.

Whence comes he? He is all distraught.
A bramble in his hair is caught,
And there are dreams within his eyes
From regions of the upper skies,
Found in deep forest pools that drowse
Under low interlacing boughs
And for a moment wake to paint
Unreal parallels, when faint
With breath of nectaries blown bare
A wind steals from one knows not where.

In that obscure where he has been
What are the wonders he has seen?
In steam of marish spots and springs
Touched by the noon, what startled things,
What great eyes glancing through green gloom,
What faces fashioned out of bloom,—
Where creatures of the azure mists
Weave their enchantment, what bright lists
Of airy shapes, and what swift flight
Up the long pencils of the light,
What phantoms turning as they fled?
What voices lured, what beckoning led?

Forbid to all but such as he,
They say he read the charactery,
On bark and stem, of mystic runes.
They say he heard forgotten tunes,
Sung when the moons were young,—oh, sweet,
And only broken measures fleet
Homeless till some blest listener hears
The bitter music sealed in tears!
They say he saw sweep over him
Or whirling scarf or flashing limb,
That something liefer touched his lips
Than honey that the wild bee sips,
That something whispered him all day—
While in a trance of joy he lay
And flower-soft fingers brushed his brow—
The secrets known to no man now.
In some deep dell with mosses lined
They say he left his soul behind.

The chantry tolled beyond the wood
As if from outer solitude.
Softly the day drew down; and far
As echoes falling from a star
The children called him. And he came,—
And on his face immortal flame.
For the dark wood had held him fast,
The leaves a subtle sorcery cast,
The briers bound him, the wild sprays
Tangled his feet in dear delays,
Tendrils would clasp, and waterfalls
Foam round him, and he broke through walls
Of living amethyst where sun
And haze and distance wrought as one.

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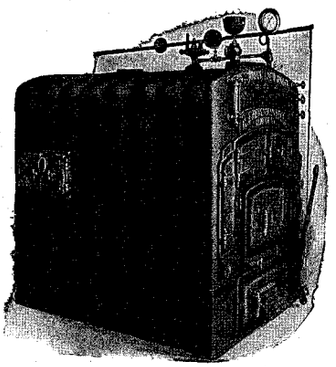

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And you will know him from the look
Of men by happiness forsook,—
Since he had been that time made free
Of the first court of poesy,
Nor till midsummer's day return,
And skies are blue and roses burn,
Shall he set foot within those dim
Delightful ranges, nor for him
Those vaporous barriers be stirred—
For he has lost the magic word.

—In August *Atlantic Monthly.*

Music.

By HILDEGARDE HAWTHORNE.

In the wide-moving Sea
Is hidden a mystery
That the ever-sounding swell
Whispers of but may not tell—
With its deathless melody
Guarding the secret well.

And the wind, in its sweep
Above the mighty deep,
Breathes a meaning few may know;
Sings it in cadence low;
Thunders it from steep to steep—
Farther than thought can go.

The Spirit hath no way
Its master-word to say.
But the chanting of the Sea—
And the wind's high harmony?
With immortal phrases they
Invest the mystery!

—In August *Harper's Magazine.*

Enough.

By W. PFLUEGER.

I have had enough of women, and had enough of love,
But the land waits and the sea waits, and the open sky above.
Give me a long white road and the gray white path of the sea,
And the wind's will, and the bird's will, and the heartache still in me.

—In August *Lippincott's Magazine.*

PERSONALS.

Hugo, Taine, and the Pall Mall Gazette.—The *Petit Journal*, after noting the part taken by foreigners in the Paris celebration of the Hugo centenary, as well as in celebrations outside of France, recalls a passage at arms between Hippolyte Taine and *The Pall Mall Gazette:*

Taine, best known abroad by his "History of English Literature," was a literary Anglomaniac. When a Paris reporter interviewed him on the mooted establishment of an English academy on the lines of the French Academy he named without hesitation forty English "immortals." Then he said:

"English literature, on the whole, is far superior to ours—in poetry especially. England is the real home of poetry. There are no true poets except in England, just as there are no true musicians except in Germany."

Warming with his theme Taine asked if France could show a philosopher like Herbert Spencer, a novelist like McCarthy, a critic like Ruskin, a historian like Froude, or a poet like Browning or Tennyson. As for Swinburne, he was head and shoulders above all others.

"Even Victor Hugo?" the reporter asked.

"Victor Hugo? A crazy guardsman! (*Un garde national en delire!*")

The Paris paper printed the interview without comment, but *The Pall Mall Gazette* took it up, saying that Taine was afflicted with a sort of anti-jingoism which was as bad as jingoism itself, and that his attack upon Hugo was as "crazy" as was Swinburne's extravagant praise of the French poet.

Taine had a great antipathy and contempt for Hugo, whose most violent enemies were found

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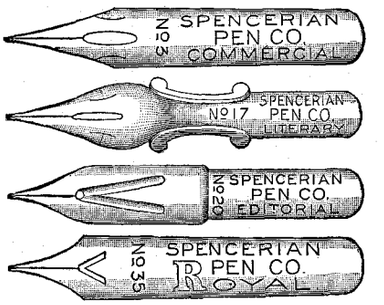
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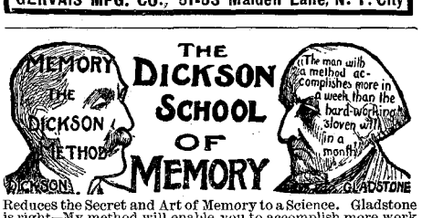

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among his colleagues in the Academy. Sainte-Beuve was another of them.

It is curious to note that Taine's recognition of German superiority in music was shared by Hugo, who, however, regarded it as an evidence of the inferiority of the German mind. Hugo called music "the moonlight of art." Lamartine also cared little for it. The truth is that both were so badgered by mediocre composers who wanted to set their words to music that the very name of music became hateful to them.

"I have always thought," wrote Lamartine, "that music and poetry are injured by association. Music expresses its own sentiment, and good verses carry their own melody." Which is more elegant than the epigram of Beaumarchais: "What is not worth saying, we sing."—*Translation made for* THE LITERARY DIGEST.

Coming Events.

September 1-5.—Convention of the American Veterinary Medical Association at Minneapolis.

International Mining Congress at Butte, Mont.

Convention of the National United Post-Office Clerks' Association at Kansas City, Mo.

September 1-6.—Convention of the National Letter Carriers' Association at Denver, Colo.

Convention of the Stationary Engineers' Association at Boston, Mass.

September 3-5.—Convention of the National Bee Keepers' Association at Denver, Colo.

September 8.—Convention of the Team Drivers' and Helpers' International Union at Toledo, Ohio.

Current Events.

Foreign.

SOUTH AMERICA.

August 12.—The city of Barcelona is captured and sacked by Venezuelan revolutionists after sharp fighting.

August 13.—Venezuelan rebels attack the city of Cumana and completely overwhelm the government troops.

August 14.—The Colombian Government is raising an army of 10,000 to operate against the insurgents.

August 15.—Colombian rebels on the Isthmus of Panama are active and may attack Colon.

The Colombian gunboat *Boyaca*, with 300 men and a large amount of ammunition, is captured by the rebels.

August 16.—The government forces still hold Porto Cabello, Venezuela, which was reported captured by the revolutionists.

OTHER FOREIGN NEWS.

August 11.—The newly appointed British ministers are sworn in at a privy council held by King Edward in Buckingham Palace.

August 12.—Prince Obolensky, governor of Kharkov, Russia, is fired at four times and slightly wounded; his assailant is arrested.

August 13.—J. P. Morgan sails from England.

Further trouble over the closure of unauthorized French schools occurs in South France.

Gaynor and Greene are released from custody in Quebec.

August 14.—Welch miners vote $50,000 to aid the coal strikers in the United States.

Charles Fair, son of the late California millionaire, and his wife are killed in an automobile accident in France.

August 15.—The city of Tien-Tsin is transferred to the Chinese Government.

August 16.—King Edward reviews the channel fleet in Portsmouth harbor.

Generals Botha, De Wet and Delarey reach England and are cordially received.

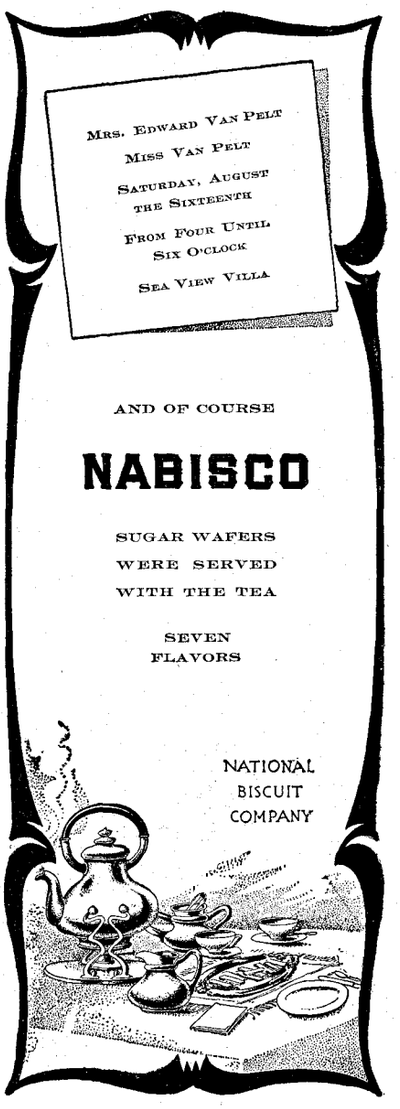
August 17.—Generals Botha, De Wet and Delarey visit King Edward on the royal yacht at Cowes.

Domestic.

August 11.—Associate Justice Horace Gray, of the United States Supreme Court, retires, and the President appoints Judge Oliver Wendell Holmes of Massachusetts to fill the vacancy.

August 12.—The cruiser *Cincinnati* is ordered to Barcelona, Venezuela, to protect American interests.

August 13.—Reports from many cities indicate



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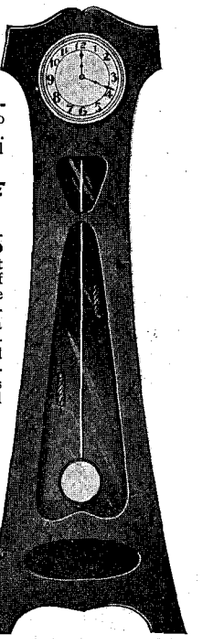

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that a general anthracite famine is near at hand.

A strong statement on behalf of the American soldiers in the Philippines, refuting the charges of the anti-imperialists, is made by Captain Peck, who served two years there.

August 15.—Rioting was the result of starting work at the Warnke washery in the anthracite district.

August 16.—President Mitchell has a long conference with other mine-workers' leaders and then starts for the West.

Commander McCrea of the *Machias* makes a report on the situation at Cape Haytien, Haiti.

CHESS.

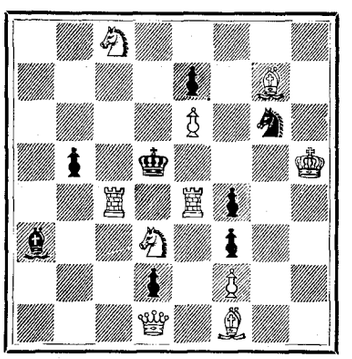
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

THE LITERARY DIGEST FIRST PROBLEM TOURNEY.

Problem 711.

XXIX. MOTTO: "One Way."

Black—Seven Pieces.



White—Ten Pieces.

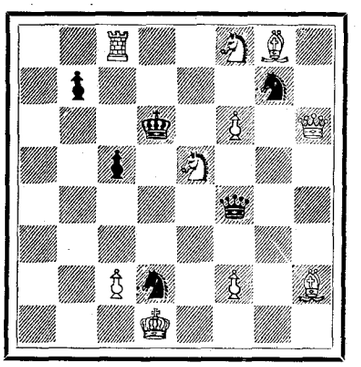
2 S 5; 4 p 1 B 1; 4 P 1 S 1; 1 p 1 k 3 K; 2 R 1 R p 2; b 2 S 1 p 2; 3 p 1 P 2; 3 Q 1 B 2.

White mates in two moves.

Problem 712.

XXX. MOTTO: "Atalanta."

Black—Six Pieces.



White—Ten Pieces.

2 R 2 S B 1; 1 p 4 S 1; 3 k 1 P 1 Q; 2 p 1 S 3; 5 q 2; 8; 2 P S 1 P 1 B; 3 K 4.

White mates in two moves.

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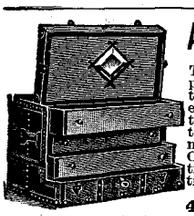

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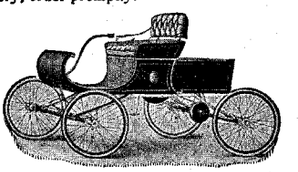

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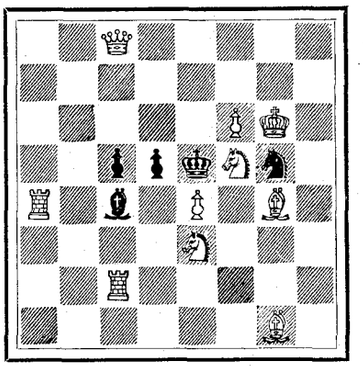
Problem 713.

XXXI. MOTTO: "Pillsbury."

Black—Five Pieces.



White—Ten Pieces.

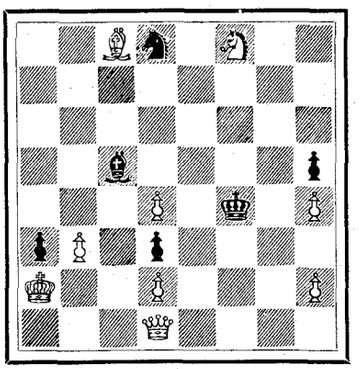
2 Q 5; 8; 5 P K 1; 2 p p k S s 1; R 1 b 1 P 1 B 1; 4 S 3; 2 R 5; 6 B 1.

White mates in three moves.

Problem 714.

XXXII. MOTTO: "Noli me tangere."

Black—Six Pieces.



White—Nine Pieces.

2 B s 1 S 2; 8; 8; 2 b 4 p; 3 P 1 k 1 P; p P 1 p 4; K 2 P 3 P; 3 Q 4.

White mates in three moves.

Solution of Tourney Problems.

No. 699. XVII.: B—Kt 2.

No. 700. XVIII.: P—K 7.

No. 701. XIX.

1. B—Kt 8	2. B—B 7	3. B—K 5, mate
P x Kt	K x B P	
1.	2. R—B 7	3. R x P, mate
P x P	K—K 4	
1.	2. Kt—B 5	3. Kt x Kt 3, mate
P—Kt 5	Any	

No. 702.

1. Kt—Kt 4	2. Q—Q 3 ch	3. Kt—B 6, mate
K—Q 5	P x Q	
	2.	3. Q—Q 5, mate
	K—K 4	
1.	2. Q x R ch	3. Q—Q 5, mate
R x P	Any	
1.	2. Kt (B sq)—Q 3 ch	3. Kt x P, mate
B—B 3	P x Kt	
	2.	3. B—K 3, mate
	K—Q 5	

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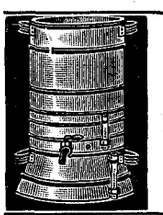

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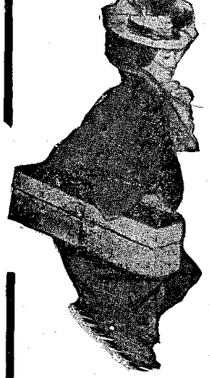

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